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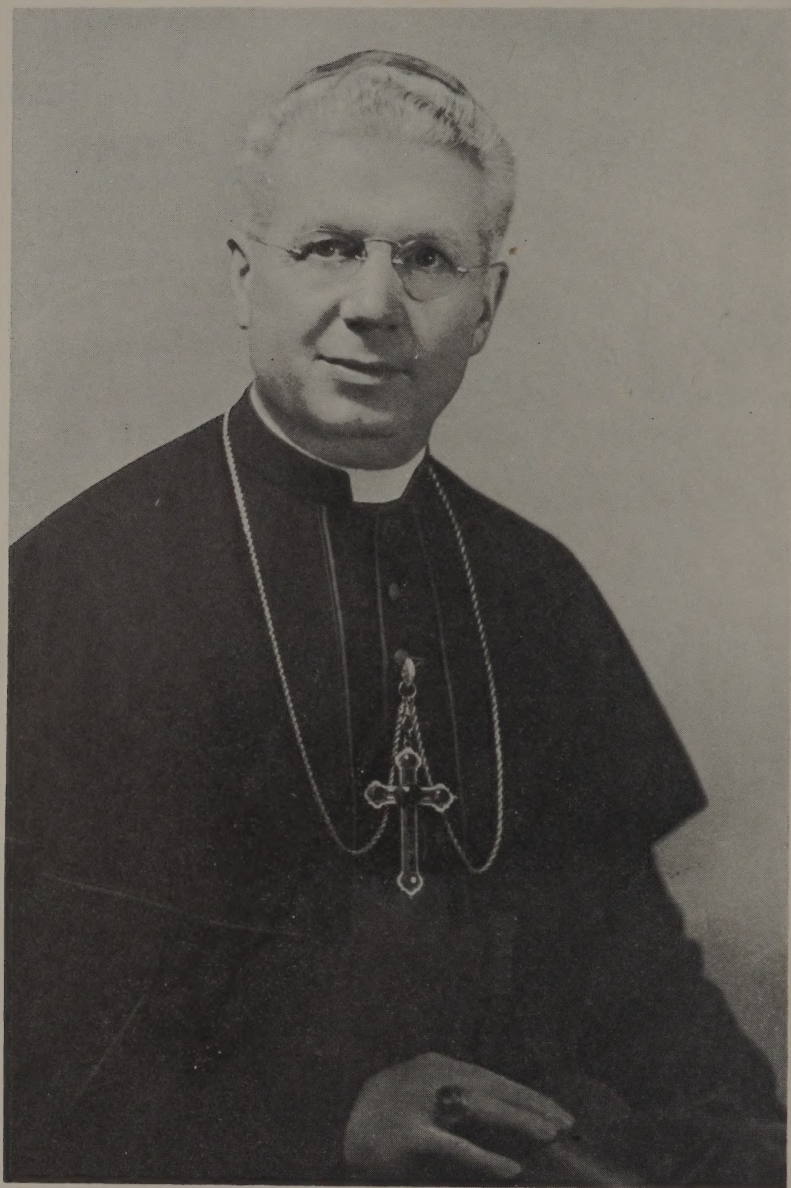
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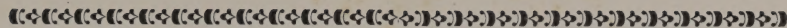
Feast of the Assumption of Blessed Virgin Mary.

15 August, 1951.

THE STORY OF
ASSUMPTION OF B.V.M. CHURCH



HIS EXCELLENCY MOST REVEREND GEORGE L. LEECH, D.D., J.C.D.
BISHOP OF HARRISBURG



THE STORY OF
Assumption of B.V.M. Church
LEBANON, PENNSYLVANIA

*To Father Carl Tancredi on the occasion of
the first family Mass in our neighborhood.*

Compiled by

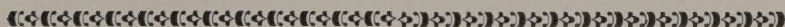
JOHN J. FOSTER

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John J. Foster

LEBANON, PENNSYLVANIA

1951



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DEDICATED
TO THE MEMORY OF MY FATHER
JAMES P. FOSTER

FOREWORD

“THE LIVES of all great, magnanimous people instill into our hearts a deep admiration and a warm feeling of gratitude. We breathe a prayer of thanks to Almighty God for having given them to the world. There are many so great that even though no written record of their deeds and worth were left to posterity, they would continue to influence the lives of numberless persons long after death as their stories passed from mouth to mouth through the ages.”

The sentiments expressed in the above quotation have inspired and urged John Foster, a native son of Lebanon, and an exemplary Catholic, to write this brief history of the Catholic Church in Lebanon County.

But in this noble and praiseworthy work, Mr. Foster finds himself confronted with that old dilemma; namely, the lack of early historical data, and is thereby forced to search for a date, a name or an historical event elsewhere, to establish as historical fact, some certain Catholic tradition or folklore, which has been handed down from father to son by the first Catholics to settle in Lebanon County.

Just as our forefathers were more concerned in clearing the land and building rude houses than in preparing and preserving written records for a future generation, so also, the pioneer missionaries, who ventured into the wilds of Lebanon County centuries ago, completely occupied with the care of a dying Catholic, or traveling on foot or horseback to administer the Sacraments to a scattered Catholic

ASSUMPTION OF B.V.M. CHURCH

family or to provide food and shelter for their own existence, found little or no time to record names, or dates or events as they occurred.

But from the grandeur of a Catholic Community of today, and the sacred monuments of a century ago, we of this generation can easily see in bold relief the great faith, and piety and self-sacrifice of the noble hearts of our Catholic forefathers in Lebanon County.

The early Catholic History of Lebanon County centers around the Church of the Assumption of the Blessed Virgin Mary, more commonly called "Saint Mary's." The old Catholic Cemeteries, Kimmerlings (perhaps 200 years old), Old Saint Mary's (a hallowed spot, indeed), and modern Holy Cross all speak of devotion, reverence and antiquity. The Churches, with Old Saint Mary's—the beautiful Mother Church of the County—occupying a position of prominence in the very heart of the city of Lebanon, with her gorgeous spires reaching to the heavens; Sacred Heart Church, in Cornwall; Saint Gertrude's and SS. Cyril & Methodius, in Lebanon; St. Paul's, in Annville; and Our Lady Gate of Heaven Chapel, in Myerstown; grade schools and high school, all tell us the story of the many zealous priests and devoted people who have labored and are gone.

The Church in Lebanon County, which began at Kimmerlings some two centuries ago, like the Biblical grain of mustard seed, has grown and flourished and spread to such an extent, that she can now boast of at least a dozen zealous native sons who have dedicated themselves to the service of God's Holy Altar and more than twice that many holy women, scattered throughout the land in the different religious communities. Surely, "By their fruits, you shall know them."

If further evidence or testimony as to the faith and generosity and piety and genuine Catholic character of our forefathers in Lebanon County is desired, one need only to behold in awe and heavenly joy the very multitudes of men,

FOREWORD

women and children who approach God's Holy Altar so frequently to partake of the Bread of Life in Holy Communion. "A good tree brings forth good fruit."

The author, in his presentation of the historical survey of the early beginnings and growth of Catholicity in Lebanon County, deserves the thanks and gratitude of all the citizens of the county. May Almighty God bless and reward him for an important work well done, and may this book inspire the reader to cherish the faith, piety and charity of his Catholic ancestry.

RT. REV. MSGR. PAUL D. WEAVER, V.F.

Pastor of the Assumption of the B.V.M. Church
Lebanon, Pennsylvania

Dated at Lebanon, Pennsylvania
Feast of Our Lady of Mt. Carmel

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PREFACE

THERE lies deep within the heart of every person the desire to know at least some little thing about the people who preceded them in this vale of tears. The particular story of the Catholic pioneers, who were our ancestors and who struggled to leave us the beautiful heritage of St. Mary's Parish, has left a deep impression on me. In the course of my delving into the past I found many interesting facts concerning the Catholics of Lebanon, and these I wish to share with you in the hope that you, too, will appreciate what our forefathers have left for us to enjoy.

The immediate reason for bringing out this account now is the celebration of the Diamond Jubilee of the cornerstone laying of St. Mary's Church, so it is not necessary to explain why so much of the record relates to the time of the building of the church. Since this is the first time that any report of this kind has been set in print, there will necessarily be much that can be improved. Your kind considerations will be greatly appreciated.

In preparing this history much credit must be given to all those who so graciously have given their time and help to make it complete. Mention must be especially made of Rt. Rev. Msgr. Paul D. Weaver, V. F., Pastor of Assumption of B. V. M. Church; Very Rev. John F. Stanton; Mr. Stephen F. Arnold; and other members of the Parish who helped in furnishing material and pictures. To the Sisters of St. Joseph who read, corrected and offered many helpful sug-

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gestions, and last but not least, to my wife and family who helped assemble the material in its present form, and who read many pages of proof before the final page was ready for print, do I offer sincere gratitude.

Much of the information regarding the building of the new church and the events since that time have been gathered from the files of the *Lebanon Daily News*, the *Lebanon Daily Times*, and the *Evening Report*, which is now in the possession of the Lebanon County Historical Society. Without these, this book would not have been possible. For access to these files I am deeply grateful.

If I have been successful in bringing back pleasant memories to some, and information to others, I shall feel well repaid. If any errors or discrepancies are discovered, for these I alone am responsible.

JOHN J. FOSTER.

THE STORY OF
ASSUMPTION OF B.V.M. CHURCH

• II •

EARLY HISTORY

IT is not definitely known when the first settlements were made within the present limits of the county of Lebanon. The earliest assessment records of taxables which included this county are those of Conestoga township, Chester County, for the year 1718. We recognize among the names several which, a few years later, appear on the tax list of Lebanon Township, and more especially among the first warrantees of land.

Prior to 1732, the land, lying between the Conewago hills on the south, and the Kittatinny range on the north, from the Delaware to the Susquehanna, had not been purchased from the Indians. This latter fact, however, did not prevent a settlement of the country, and although the proprietary government would not survey or grant lands in the unpurchased district, no objections were ever made, save in a few instances, to the actual occupation of the land by the white settlers. In the year 1733 the lands were surveyed to the actual settlers. Lands, it is true, were granted at an earlier date, but these were warrants to the holders of deeds given to the original purchaser.

Catholicity in Lebanon County dates back to early Colonial times, thus antedating by many years the Revolutionary War. Sixty years before the signing of the Declaration of Independence, and about forty years before the present City of Lebanon was laid out by George Steitz, Irish and German Catholics came into eastern Pennsylvania and

sought homes for themselves in the virgin forests. They were willing to work, and work they did. It is a very easy matter for us to enjoy comfortable homes, the matured soil of our farms, the laid-out roads, but to them—a dingy hut, a trackless forest, or a stony ridge was home. These were all the comforts the first settlers could look for, but their perseverance has gained the crown. If our Catholic forefathers could rise from their graves and see the advantages they gained for their posterity, by their steady labor and their willing sacrifice, they would hardly believe that thrift and industry had borne such results. What would gratify them most would be that faith which burned so warmly within their breasts, and which they prized higher than all the goods of this world. This faith has had a strong hold on the hearts of their children and their children's children for over two centuries.

Between the years 1710 and 1719 the first mission, one of the oldest in Pennsylvania, was formed. The outgrowth of this mission became the present St. Mary's Parish. The number of Catholics was very small. Prior to 1730 few Catholics resided in Pennsylvania. A small number of Catholics had been in the Province before 1730, and were visited occasionally by missionaries from Maryland. Rupp, in his history of Berks and Lebanon Counties, tells us that the Mass was so novel in Pennsylvania that when it was first celebrated in St. Joseph's Church, Philadelphia in 1733, it caused such agitation that Governor Gordon proposed to suppress it entirely.

From 1735 to 1752, thousands of immigrants came into the province. In the autumn of 1749, twenty vessels brought twelve thousand German passengers to Philadelphia. Among them was Johannes Arnolt, ancestor of many of the present Arnolds, parishioners of St. Mary's.

The exact date on which the first chapel was erected within the present boundaries of Lebanon County is not known. The location of the chapel, however, has very

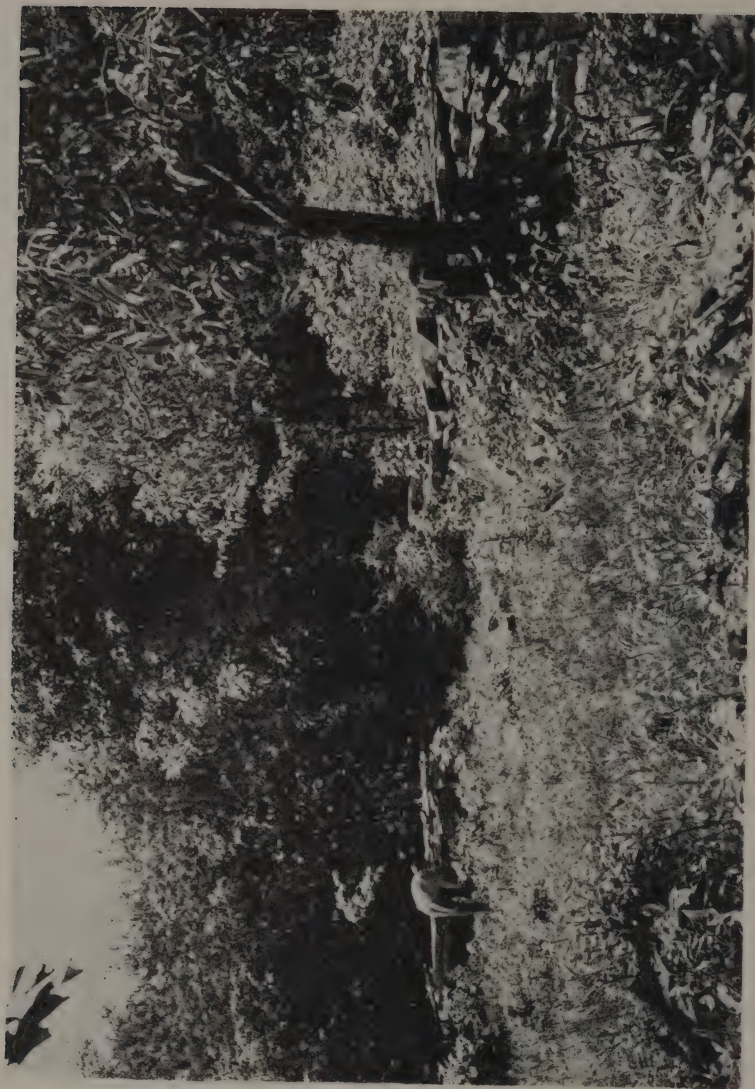
definitely been established. A man by the name of Arendorf, who lived about three miles north of the present city of Lebanon in North Lebanon Township, donated a plot of ground sufficiently large for a church and a cemetery. On this plot was erected the first Catholic Church in this vicinity and one of the oldest in the State. This first rude log chapel, though not large, was of such size as to accommodate all who were then enrolled as members. The site of this log chapel was about one-half mile south of the present Kimmerling's Church. There is preserved to this day the small cemetery, surrounded by a crumbling stone wall, in which lie buried the remains of our pioneer Catholics.

The first priest who attended to the spiritual wants of the little flock was the Very Rev. Louis DeBarth, S.J., who upon the death of Bishop Egan in 1814 was appointed administrator of the Diocese of Philadelphia. His visits were few, owing to the difficulties and hardships of travel in those days. Every three months a priest, passing through on his way to or from Conewago, would stop and administer the sacraments. A Father Fitzsimmons frequently visited these parts after Father DeBarth had been appointed administrator.

The little congregation soon increased. Catholics came from Colebrook and the vicinity. Prominent among them were the Friels, of whom Manus Friel, one of the benefactors of the present St. Mary's Church, was the last descendant. In those days great sacrifices were made by our ancestors, who walked thirty to forty miles, starting on Saturday night in order to receive the consolation of religion. A few Irish families began to settle near Cornwall; of these, the Ferry family was one of the most prominent.

The old block church soon became unfit for religious purposes, and the small band of Catholics, although widely scattered, was invited to attend services at the house of Jacob Arnold who lived in the neighborhood of the chapel. The people eagerly flocked to Mr. Arnold's house whenever word was brought that the priest was coming.

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OLD CATHOLIC CEMETERY

EARLY HISTORY

Life for the members of the little block church was full of danger. One of the principal members, Lawrence Arendorf, was brutally murdered during the night in the absence of his mother and brother, who had left that day, Saturday, to attend church in Elizabethtown. The murderer was recognized by Arendorf's two sisters, but who, becoming frightened, delayed in giving information about their brother's death, and so the killer escaped. Arendorf was found dead in bed with his throat cut.

The little congregation was again startled by the brutal murder of another parishioner, Mr. Boyer. This man made his living by peddling. One evening while returning from Jonestown, Mr. Boyer was brutally killed about a mile from the town. His horse and wagon, together with his mutilated body, were thrown into the Swatara Creek. The murderer, it is said, publicly confessed his crime on his death-bed. Boyer's body, besides a number of the first members of St. Mary's Congregation, lies buried in the old cemetery in North Lebanon Township. John Arnold, Hermanus Arnold, George Zweier and wife, Jacob and Joseph Aurentz, and others are some of the oldest members who are there also awaiting the Resurrection. Under the direction of Monsignor Weaver the Catholic War Veterans have undertaken to restore the cemetery.

The other priest who attended to the needs of the pioneer Catholics, besides Father DeBarth and Father Fitzsimmons, was the Rev. Paul Erntzen, S.J., from 1801 to 1804. The first baptism on record is in an entry dated 1795. In an early Baptismal Register the following notation in Father Fitzsimmons' handwriting is found: "1804, 23 April. The names of all those who profess publicly the Holy Roman Catholic Religion—from ages seven years to a hundred years in Lebanon and all its district. I believe there are twenty-six German families here, not counting the Irish."

If Father Fitzsimmons had carried out his intention and given the names of his parishioners, the complete list would

ASSUMPTION OF B.V.M. CHURCH

be very valuable, but unfortunately he failed to do so. The following names, however, are found, all in the same handwriting:

Mr. Thomas Denison, Senr.	43 years
Thomas Denison	14 years
John Denison	18 years
Samuel Denison	16 years
Abigail Mushroe, alias Denison, by her husband, will make a public profession of the H. R. Faith on the 17th May.	
Christian Orindorf	5 in family
John Orindorf	4 in family
John Aurens	3 in family
George Curl's family.....	6 in family
He himself is not a public Roman Catholic; his wife is.	
John Orindorf and Magdalena, his wife	
Thomas Denison, Junr	
Christian Zweyer	
Cath. Arnold	
Thomas Denison, Senr	
Maria Aurens	
Frances Zweyer	
Elizabeth Alwayn	
Christian Orindorf	
John Aurens—Trustee man	
Conrad Alwain	
Herman Arnold	
Philip Alwayn	

In the priest's handwriting is found this lament: "It is full little for them to pay 60 dollars yearly to their instructor. I am three months serving them and they gave only Six dollars and Five shillings."

The little Catholic community held services at the Arnold home until 1810. In that year, under the direction of Rev. John Beshter, a movement was started toward the erection of a church near the center of the large and ever widening circle in which Catholics were scattered. Father Beshter

EARLY HISTORY

zealously fostered the movement. The town of Lebanon, laid out in 1750 by George Steitz was in 1810 already a thriving community. It was selected as the most favorable location. An interesting story comes down to us regarding the spot selected for the new church. Although there seems to be little fact to substantiate it, it is well to know about it. Tradition tells us that the Borough Fathers donated four plots of ground near the center of the town for public purposes; (1) The present site of the Court House; (2) The present location of St. Mary's Church; (3) The northwest corner of Eighth and Willow Streets, which was given to Salem Lutheran Church; and (4) The southeast corner of Eighth and Willow Streets, which was given for school purposes. An exchange was effected between the County Commissioners and the trustees of St. Mary's. Why the exchange was made is not certain, although two reasons are assigned for it. First, the present site, more secluded and retired, was better adapted to church purposes; and secondly, the original donation was not large enough for a complete parochial establishment—church, rectory, cemetery, school and convent. No one seems to know the origin of this story, and a study of the deeds involved throws no light on the subject.

Finally the arduous task of erecting the church was begun. The corner-stone was laid in 1810, as appears from the following notice published in the *Morgenstern*, a weekly German newspaper, in its issue of June 27, 1810: "The Corner-stone laying of the Original Roman Catholic Church in this community."

CORNER-STONE LAYING

"To a Christian-disposed Public:

Notice is given that the Corner-stone of the new Roman Catholic Church to be built in the town of Lebanon will be laid on Monday, the 23rd of next July at 10 o'clock with the customary Ceremony. A number of Preachers will be

ASSUMPTION OF B.V.M. CHURCH



OLD ST. MARY'S CHURCH

EARLY HISTORY

present. All respecters of Public Worship are therefore respectfully invited to attend this Church solemnity."

BY THE BUILDING COMMITTEE

June 27, 1810

Sometime later, the same newspaper, in commenting on the event, stated that "the ceremony of the corner-stone laying occurred the day before yesterday at 11 o'clock in the morning. The Reverend Mr. Beshter of Lancaster, with the assistance of the Reverend Preacher of this town, opened the services and laid the corner-stone. In the morning he preached in German and in the afternoon he delivered a fitting sermon on 1st Peter 2-6."

Father Beshter undertook the arduous task of erecting a Church for his little flock, but he did not remain to see it finished. He was transferred to Paradise in Adams County and died there on the fourth of January, 1843, in the 76th year of his age, having spent forty years as a zealous priest of God in laboring for the Salvation of Souls.

Work on the building went steadily on until the spring of 1814 when the Church, which had been consecrated to the Blessed Virgin, was solemnly dedicated to the service of God by an English-speaking priest from Lancaster, whose name we cannot learn. The building committee, the four outstanding parishioners of the little flock, was composed of Hermanus Arnold, George Zweir, Jacob Aurentz, and Conrad Allwein. Before the dedication, the balance of the debt on the Church was removed by these four men, each giving \$250.00, the entire debt being 400 pounds. Peter Ruhl was the carpenter and William Kean the brickmason. The few farmers and others assisted by hauling all the stone, sand, and other materials needed for the building.

The clergymen who occasionally attended to the wants of of the new parish, were the Rev. George Shanefelter, James Cumminsky, G. D. Hogan, and J. Fitzpatrick. These clergymen visited Lebanon about once a month.

ASSUMPTION OF B.V.M. CHURCH

It is related how very plain, modest and unassuming the little congregation was. Fashions did not trouble these poor people, who would have been scandalized had they noticed in their daughters any innovation in regard to flowers or feathers. The simple hood, plain and unadorned, covered their modest looks. So well were they known for their unpretentious pious ways that they said, "It has been told to us that town folks sometimes come to church simply to see the fashions."

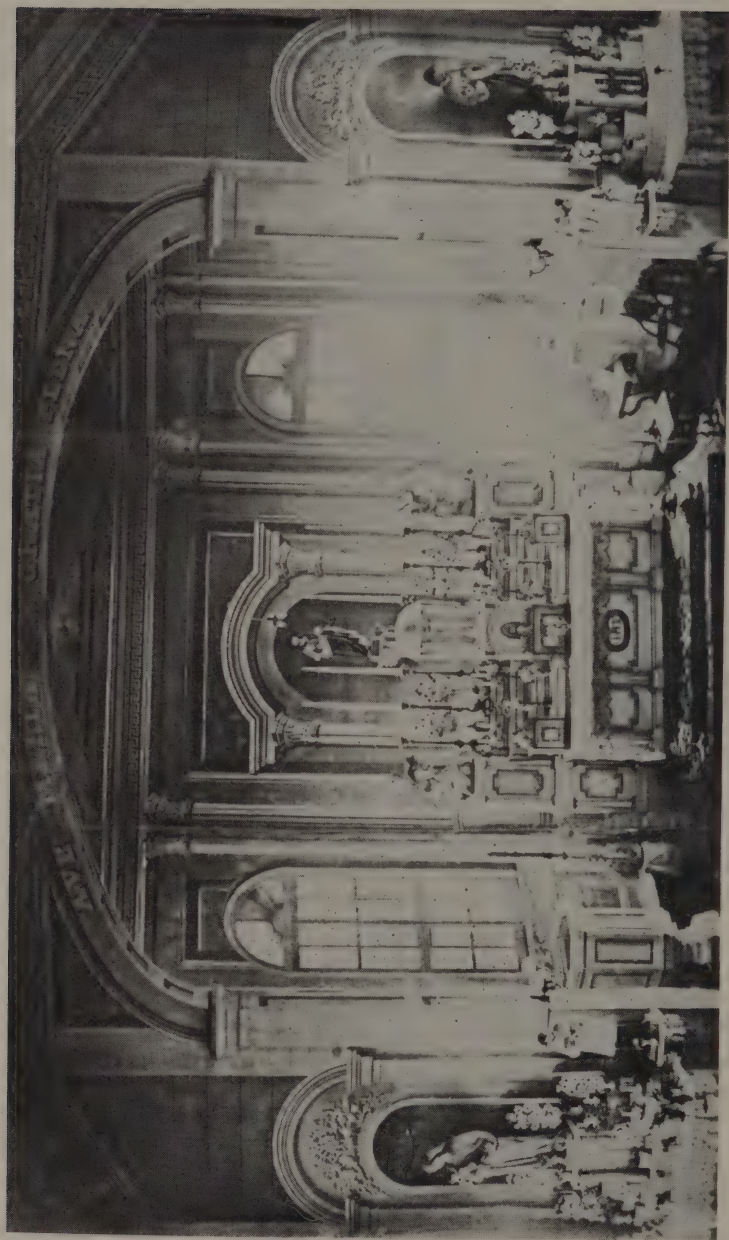
THE GROWING CONGREGATION

THE LITTLE congregation steadily increased as the town advanced in size and enterprise. More hands were needed, hard horny hands that knew how to work. The Union Canal was to pass through the town, turnpikes were to be made and kept in repair, and many other improvements were required. Many Irish and German families found their way here, and with them came some who needed a watchful eye and guiding hand to keep them in the narrow path, which alone our Master tells us is the way to life. Father Charles Kearns was appointed to reside in Lebanon in 1823, and thus became the first resident pastor who attended to the wants of the fast growing congregation.

Father Kearns was a tall, robust man with a powerful frame. It was providential that he was, because it required a strong arm, morally and physically, to correct those who are always to be found in a motley crowd of laborers that are ready for any kind of prank.

It is related of Father Kearns that he was always ready for an emergency. One pay-day a party of men decided to have what they called a frolic. Not wishing to come under the watchful eye of Father Kearns they planned to hold their fun at the tavern in Jonestown. There they could be free, easy, and undisturbed. Father Kearns, ever on the alert for the spiritual as well as the temporal welfare of his charges, could not be deceived. He heard of it, and off he went, taking with him his stout walking stick. He traveled on foot

ASSUMPTION OF B.V.M. CHURCH



INTERIOR, OLD ST. MARY'S CHURCH

to Jonestown and arrived there just at the height of the merrymaking. Father Kearns had barely opened the door of the public house in which these men were assembled when they recognized the dignified form of their pastor and a general stampede took place. Some managed to get out by the back door, others crawled under the tables, others hid in the closets. However, those who were not fortunate enough to escape felt the weight of the priest's powerful arm and the smart of his stout cane. Thus decorum was restored, and pay-day again became as normal as any other day.

Notwithstanding his severity, Father Kearns was well loved by his flock. In September, 1825, Father Kearns fell sick and in a few days was called to the reward of the good and faithful priest. Everybody attended his funeral. Father Boniface Corvin, S.J., from Goshenhoppen, who gave him the last rites of the Church, preached the funeral sermon. Speaking in broken English, Father Corvin referred to the mortality and the consequent corruption of the body. In referring to his deceased brother, who had gone the way of all flesh, he expressed the idea of corruption by saying "he smells." The horror of the English members of the little flock cannot be described. They actually stood up in protest after the funeral ready to prove to Father Corvin that their beloved Pastor had not yet arrived at that state of decomposition.

Father Michael Curran took charge of the mission from 1825 to 1833. During these years, the mission was also served by Father Corvin, as appears from the Diary of Bishop Kendrick. This good bishop kept a record of his pastoral visitations to his far-flung flock scattered throughout the entire State of Pennsylvania. His Diary tells of his visits to St. Mary's and gives the reason why it was attended by two priests. His first visit made to Lebanon was in 1830; the second was made in 1832, and of this he wrote:

"February the fourteenth day. I left Philadelphia for Lebanon, where I administered Confirmation to eighty-nine

ASSUMPTION OF B.V.M. CHURCH

persons in the Church of St. Mary on the fifteenth (of February). The sermon was delivered in German by the Rev. Father Boniface Corvin, S.J., who visits this congregation once every two months on account of the Germans who are very numerous here. The Rev. Michael Curran comes every month (from Harrisburg) to attend the English-speaking members of the congregation. Peace and piety flourish here. Six persons received Holy Communion on the day named above; and very many, a number not less than sixty on the day preceding. There are about five hundred souls in this congregation. Father Boniface Corvin told me that even during the week every day when he is here, the faithful Germans come to the Church to receive the Sacraments."

Of a visit made in 1835, the Bishop wrote:

"September the twenty-seventh day, I made the visitation in the town of Lebanon. I signed sixty persons with the seal of the Holy Chrism and one hundred approached to receive the Sacrament of Holy Communion. The Rev. Nicholas Steinbacher, S.J., who visits the Church, St. Mary's, once each month, was present. He spoke to the people in German, as most of the faithful, born of German parents, speak that language."

Other entries in the Diary read as follows:

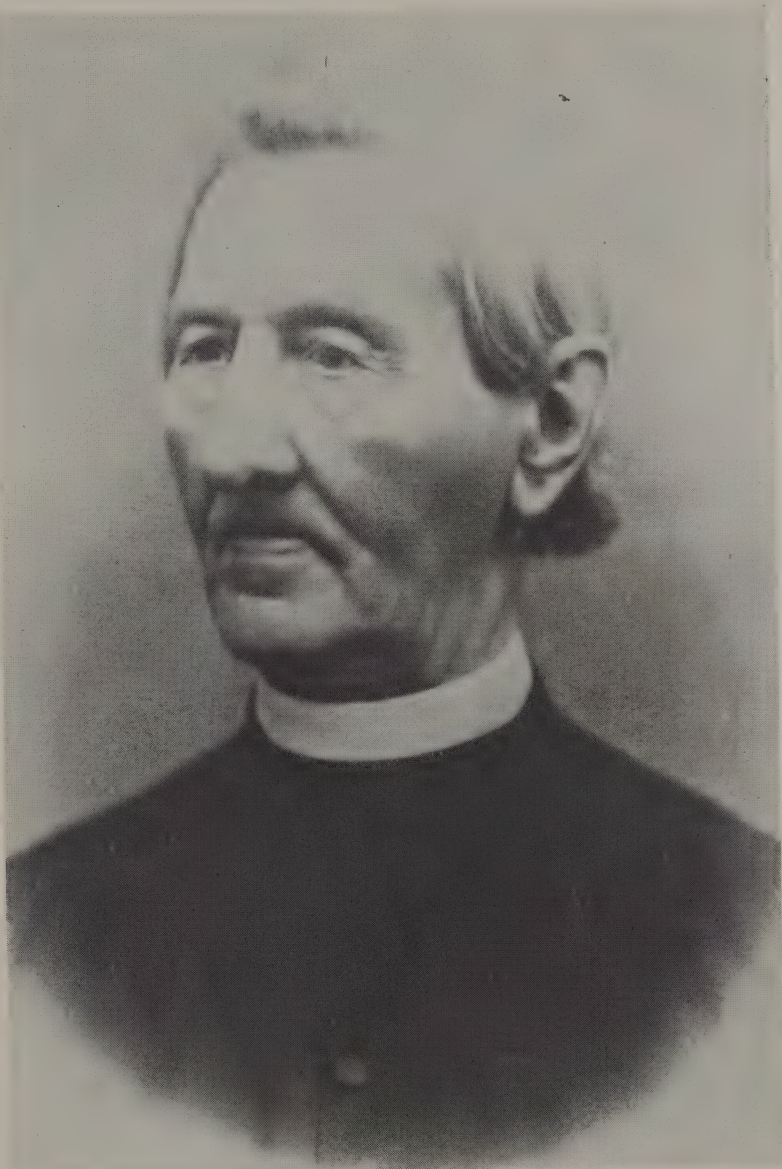
"1845. August the twenty-fourth day, which was Sunday, I confirmed in St. Mary's Church in the town of Lebanon."

"1847. June the third, the Feast of Corpus Christi, I confirmed eleven in the Church of St. Mary, Lebanon."

"1849. August the fifth day, I confirmed forty in St. Mary's Church, Lebanon."

Rev. Nicholas Steinbacher was in charge of St. Mary's from 1834 to 1844. He was succeeded by the venerable Father F. X. Marshall, who was in turn succeeded by Father P. A. Steinbacher, a brother of Nicholas. Names of other priests who at various times attended St. Mary's are Rev. P.

THE GROWING CONGREGATION



REV. ANTHONY SCHWARTZE

ASSUMPTION OF B.V.M. CHURCH

Duffy, Rev. V. M. Neuberger, and Rev. Daniel Oberholzer.

It was with the advent of Father Baumgartner in 1846 that a movement was initiated to enlarge the church. The church expansion program consisted of an extension on the rear of the original church building. This extension was large enough to include all of the sanctuary, and what was formerly the whole church now became the part occupied by the congregation. The new part of the old church was erected on what was part of the cemetery surrounding the church, and this gave rise to the story prevalent in the latter part of the nineteenth century that the altar of Old St. Mary's was over the grave of Father Kearns.

The work of building the addition was carried on with much energy, and in a very short time completed. The amount subscribed by the parishioners and expended on this project was \$2,311.36½. Father Baumgartner was in charge of the work, and he appointed as supervisors John Arnold, Peter Arnold, Henry Eckenroth, and Joseph Arnold. Father Baumgartner did not remain long to enjoy the fruit of his labors. When he was transferred in 1848, his place was taken by Rev. Daniel Oberholzer, who remained until the appointment of Rev. John Levig, O.S.F., in April 1849.

In the month of September 1850 Rev. Anthony Schwartze was appointed pastor. Under his direction the cemetery was purchased in the south-east section of the town for \$505.00. The ground surrounding the Church was no longer suitable for this purpose. The congregation was gradually getting larger and the thought of starting a school occupied the minds of each succeeding pastor. The new cemetery was consecrated in December 1856. The care of the congregation was again entrusted to Father Oberholzer and he remained here until June 1858 when he was transferred to Philadelphia.

THE PAROCHIAL SCHOOL

AFTER the transfer of Father Oberholzer the pastorship of St. Mary's was entrusted to Rev. Antonius Grundner, O.S.B.V.M. Father Grundner was born in Tyre, Austria, 1823, and came to this country in 1851. He was a scion of an Austrian family of high rank. Antonius early manifested signs of a vocation for the religious life. Upon the completion of his education at Innsbruck in the Tyrol, he cast behind him family ties, high social allurements, and distinguished position. He became a humble priest of the Order of Servites, where he remained a faithful and able member. The Servites are an order of monks who devote themselves to the services of the Blessed Virgin Mary. He had a full flowing beard which attracted no little attention, because the priests of this country usually have their faces clean shaven. He was a man of great culture, but plain, unassuming habits, and enjoyed the respect and esteem of his neighbors and friends of all denominations. The members of his congregation loved him as a father. Father Grundner's reputation for sanctity was widespread, and it was well deserved.

Among the greatest and most lasting memorials to Father Grundner was his establishment of the parochial school system in Lebanon. Recognizing that the growth, stability and future progress of his parish lay in the provision made for its rising generation, on whom the work must rest in years to come, Father Grundner opened the parochial school

ASSUMPTION OF B.V.M. CHURCH



REV. ANTONIUS M. GRUNDNER, O.S.B.V.M.

THE PAROCHIAL SCHOOL

in the year 1859. The first enrollment was twenty pupils, whose names, we regret to say, are not known.

The first teachers were lay persons, and the names of Mr. Stengel, the first teacher, of Mr. Rockelle, Mary Eckenroth, Mr. Ruf, and Henry Allwein, were held in high esteem by the first pupils of St. Mary's School. There is still preserved today, *The Monthly Report*, kept by Mr. Henry Allwein for the years 1865 to 1867. This report lists the pupils and their ages up to December 1865.

Male Pupils

Ambrose Allwein	9
Henry Allwein	8
Charles V. Arnold	9
Edward Arnold	10
John A. Arnold	12
Mathias Basiliagia	6
John Bleistein	6
Joseph Bleistein	9
William Boils	8
John Briggs	10
John Coyle	11
Thomas Daley	8
John Dietrich	11
Louis Ehm	6
Charles M. Eisenhauer	10
Charles Farrell	8
John Farrell	10
Frank Greth	7
John Hartman	11
Michael Hartman	6
William Hartman	9
William Hennessy	6
Henry Hoch	6
John Hoch	8
Henry Kennedy	7
Ambrose Mang	12
Peter Mang	5

Female Pupils

Mary G. Allwein	4
Agnes Arnold	11
Alice Arnold	7
Caroline Basilius	12
Anna Boils	6
Mary Burns	10
Anna Daley	5
Mary Daley	12
Alice Dietrich	6
Mary Dietrich	12
Lizzie Ehm	9
Kate Farrell	6
Mary Farrell	10
Rose Farrell	9
Clara Feyrer	11
Amanda Ginder	12
Henrietta Ginder	10
Mary Greth	7
Rose Greth	6
Mary Hoch	9
Frances Horn	5
Mary Horn	7
Emma Kevans	6
Sarah Kevans	7
Maria Monahen	14
Rebecca Monahen	10
Sally Nahm	8

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Male Pupils

Edward Monahan	12
Francis Nahm	9
George Rickes	10
Adam Sader	11
Franklin Seubert	6
Moses Seifert	12
Joseph Smith	9
John Stimpfly	10
Joseph Storm	7
Matthew Swegler	12
Anthony Ulrich	9
Henry Ulrich	10

Female Pupils

Clark Peck	5
Mary Pence	11
Anna Scanlin	6
Beckie Seifert	9
Maria Seifert	11
Helena Smith	10
Lizzie Stimpfly	6
Mary Stimpfly	7

Father Grundner remained in Lebanon until December 2, 1861. He was succeeded by the Rev. Emil Stenzel who took charge of the parish during the years of the Civil War until August 1865. He was succeeded by the Rev. John M. Boetzkes. Under his direction the Academy was built and the Sisters of the Immaculate Heart of Mary were appointed as the first religious teachers of the parish school.

There were at first separate schools for boys and girls, and on the site of Number Eight North Eighth Street there was a Select School under the charge of the Sisters. The Academy accommodated boarding pupils as well as the children from the parish who had completed the course in the grade school. The small school building erected by Father Grundner was located on the southeast corner of the Church property. It was a two-story, two-room frame structure. About 1870 a new long, one-room schoolhouse took its place. It was thus built so that it could be used as a church when the time came to build a new one.

When the Diocese of Harrisburg was formed in 1868 out of the Diocese of Philadelphia, the Sisters of the Immaculate Heart returned to their mother house in Reading, and the Sisters of Mercy assumed charge of the school. They remained but a short time, probably for only one school term.

THE PAROCHIAL SCHOOL

Thereupon, the Sisters of St. Joseph, then from McSherrystown, now from Chestnut Hill, Philadelphia, were invited to take charge of the school. Upon their advent to Lebanon they used as their convent the old Academy, or Select School. These good and able Sisters have been in our midst ever since and their influence for good has been incalculable.

The Annual Statement issued by the Board of Trustees for St. Mary's Roman Catholic Congregation of Lebanon, Pa., for the year ending May 31, 1869, shows the financial status of the parish. The annual receipts for the year were \$1923.40, most of which was collected as Pew Rent. Expenses for the same term amounted to \$1893.24, leaving a cash balance on hand of \$30.16. However, the record is incomplete as there was an amount of \$550.89 still owing at this time, in bills and salaries which could not be met. The statement clearly shows that the pastors of St. Mary's at this time had a hard struggle to make ends meet. The statement carries the signature of D. G. Thompson, Secretary of the Board.

Shortly after the transfer of Father Boetzkes in August 1869, the Church was placed under interdict by the Rt. Rev. J. F. Shanahan, first Bishop of Harrisburg, on account of difficulties with the trustees.

FATHER KUHLMAN

WITH THE APPOINTMENT of Father Aloysius Kuhlman on September 8, 1869, a new era dawned in the history of St. Mary's. A young man, newly ordained, in the prime of life, possessed of indefatigable zeal, the new pastor set to work to heal the wounds caused by the obnoxious trustee system and to build up the material property as well as the spiritual morale of his people.

The Church was again opened. On the first Sunday after his arrival in Lebanon, Father Kuhlman called a meeting of the men of the parish. He explained to them that he was sent here to settle the difficulties which caused the Church to be placed under interdict, and this was his proposition: Either the trustees relinquish their hold on the parish and give him full authority, or he would return to Philadelphia, and the Church would again be closed for an indefinite period. After giving them these terms he left the Church and told the men he would return in fifteen minutes for their answer.

Consternation filled the minds of those assembled in the little Church after hearing the proposition. However, they were good Catholic men. They saw clearly that these were terms to which they need not be ashamed to agree. When Father Kuhlman returned and received the answer from the men, he congratulated them for their good judgment and promised them that he would show them how much he appreciated their confidence.

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REV. ALOYSIUS F. KUHLMAN

His first task was to build a larger Church. The development of the city, through the building of the Union Canal, turnpikes, railroads and various industrial enterprises, had brought many Catholic residents to Lebañon and vicinity. A new Church was imperative. Three years after assuming the pastorate, November 10, 1872, Father Kuhlman called a meeting of the children of the parish. The object of the meeting was to organize a Church Fund Association. The result of that meeting was a collection by the children to the amount of \$41.00. The older folks laughed at the idea of a new Church built with pennies. But in 1873 the older members joined the young ones, so that at the end of three years the Church Fund Association had accumulated the munificent sum of \$10,000. A general subscription was taken up in 1876, which in addition to the Church Fund, enabled the pastor to erect and complete a new Church. Not quite four years had elapsed since he had called the first meeting of the children and he now had a fund of \$30,000, sufficiently large enough to justify the beginning of operations. Farewell was given to the old Church on Pentecost Sunday, June 4, 1876.

The last service in the old Church was a High Mass sung at 7:30 in the morning accompanied by an orchestra instead of the organ. Father Kuhlman preached in both English and German, explaining to his parishioners the solemn festival of the day. The perpetuity of the Church was fully explained by the continuous watching of the Holy Spirit since the days of the first Pentecost. The Church cannot err in matters of faith. There must be, if there be any revealed religion at all, a divine power to protect the truth. Christ, who was God, promised this and He fulfilled His promise in sending the Holy Spirit to teach all truth and abide with us forever.

He also mentioned that the cornerstone of the first St. Mary's Church was laid during the War of 1812, and that by a happy coincidence the cornerstone of the new

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Church would be laid in the centennial year of peace. He ended his talk with an exhortation to be grateful to God for all the blessings granted during the past sixty-four years.

Nearly 1500 persons received Holy Communion. The Litany of the Saints was recited by the congregation. Mozart's Twelfth Mass was rendered by the choir, and addresses were again made by Father Kuhlman. Services were concluded by the "Te Deum," sung by the entire congregation standing.

During the day the Most Blessed Sacrament was exposed in a niche above the tabernacle, which was beautifully adorned. A new feature in the decorations was a beautiful white dove hovering over the tabernacle. The altars were beautifully decorated. During the course of the afternoon the Church was visited by numerous pious worshipers. In the evening Vespers and Benediction were well attended and closed again with the "Te Deum."

The following week was one of great activity. Provisions had to be made for Divine Service while the new Church was under construction. The old school building in the rear of the church grounds was cleaned and the altars, benches, and railing were placed in position there. Its capacity was sufficient for all purposes and was ready for use by Saturday of that week.

The contract for demolishing the old church building was given to Mr. Menno Eck for the sum of \$200.00. He was assisted in tearing down the building by his three sons, Ambrose, Milton and Sylvester. These four men were exceptional workers, and the job was completed in two weeks. An interesting story comes down to us in reference to this project. All the materials used in the old Church were used in some manner in the construction of the new one. In order to use the old bricks, it was necessary that the mortar be cleaned from them. In looking around for someone to handle this work, they found two enterprising boys eager to lend a hand. One of them was Jack Lewis, who in later years followed the trade in which he here received his

start. The other was our venerable parishioner, S. F. Arnold, esteemed citizen of Lebanon.

On Wednesday evening, June 7, 1876, the body of Father Charles Kearns was exhumed from St. Mary's Churchyard. Father Kearns, who had died in August 1825, was about 45 years old at the time of his death. He had been a man of powerful structure. His remains were in a good state of preservation, even the shoes, and part of the sacred vestments. His remains were placed in a walnut coffin and reinterred in the center plot of St. Mary's Cemetery. A little cross found on his breast when the remains were exhumed was kept by Father Kuhlman, who prized it as a valuable relic.

The bell was removed from the steeple of the old church on Saturday of the first week of work. On the bell was inscribed "Cast by Jos. Bernhard, No. 120 N. 6th Street, Philadelphia 1862." It was recast from the metal of the first bell placed in the steeple in 1812 and weighed about 700 pounds. As the old bell was in a good state of preservation, it was decided that it should be kept and placed in the south steeple of the new church. During the building of the new church the bell was placed in the rear of the school building. It is this bell which is used daily to announce to the people of Lebanon the Angelus hours of six and twelve.

The steeple of the church was torn down on Saturday afternoon and fell with a crash within the church. A part of the weather-vane, about fifteen inches in height, had been broken off by a stone thrown at it in 1856 by John McLaughlin. Some young men had had an argument as to the accuracy of their throwing stones; the weather-vane was used as a target. Only McLaughlin's aim came near the top of the steeple. Being a man of powerful physique, he hit his mark, and maintained his reputation at the expense of St. Mary's Church. The hollow ball under the weather-vane was of considerable size and made of tin. In the steeple birds had made a nest, and with their young, occupied it when the workmen first commenced removing it. As the

steeple fell, a pigeon was seen to fly out from the inside. It required about fifty men to tear it off the foundation.

On June 16, the *Lebanon Daily Times* made the following comment: "The demolition of St. Mary's Church is progressing rapidly and it will soon be numbered among things that were. We have ever had a high regard for old landmarks, and we notice many have expressed regret that old St. Mary's was torn down. The people would have preferred to have seen it remain, and many have expressed themselves as preferring that a new site should have been chosen. As the authorities of the Church, for want of space, deemed it necessary to remove it, many are taking advantage of securing some relic from it."

On June 17 the last brick was removed. On June 20 ground was broken for the new edifice. Mr. Menno Eck was again the lowest bidder for the digging of the cellar for the new church. His bid was seven cents per cubic yard of earth removed and ten cents per perch of stone. The exterior of the building is 136 feet in length and 67 feet in width.

The conditions of the times are vividly shown by the following article found in the *Lebanon Daily Times* on June 19, 1876: "The proposals for digging the foundation of the new St. Mary's Church show that we have reached the bottom prices in labor. Work has never been offered as cheap, and yet there seem to be plenty of people to take it at any price they can obtain it. If the prices of provisions, the main necessity of the working man, were down in proportion to wages, it would be well enough, but we all know such is not the case; and the only wonder is how working men manage to sustain themselves. A worse feature yet is that there are no prospects of immediate improvement. Iron, the leading industry of the county, at this time, is below remunerating prices, and with but half of our producing capacity actively engaged. We find that stocks are accumulating, and every sale has to be forced. Agriculture alone is an exception, and taking in view the present prices

of the farm and the prices of labor and land, it should handsomely reimburse those engaged in it. There are exceptions even there, as many of them are owners of farms that cost double or more than double the present prices of land. Taking all in all the outlook is very far from encouraging."

On Friday, June 16, 1876, at half-past four o'clock in the afternoon, the corner-stone of St. Mary's Church, laid in 1812, was lifted. It was a space 7 inches in width, 8 inches in length, and $5\frac{1}{2}$ inches in depth, at the northwest corner, cut in the lower stone, and placed even with the pavement. In this space was a leaden box closed with red sealing wax in the center of the bed, which was in perfect condition.

Daniel G. Thompson, one of the prominent members of the Church, lifted the box from its place and carried it to Father Kuhlman, who opened it. A red seal was found on the inside. Water had destroyed the parchment enclosed in the cornerstone. The box when lifted by Mr. Thompson, was full of water. Father Kuhlman regretted that it retained no record of what was deposited in it.

THE CORNER-STONE LAYING

IN THE MORNING of July 25, 1876 workmen commenced laying the foundation walls for the new church. Much of the excavation work resulted in the removing of large quantities of limestone. A large percentage of the stone used in the foundation was excavated right on the site. Father Kuhlman laid the first stone between crevices of rock at the southwest corner where the corner-stone was to be laid.

The contract for the entire building, together with the roof and spires, was awarded on July 27 to one of Lebanon's leading contractors, Mr. Esaias Gingrich, the lowest bidder. His bid included the entire front of sandstone, the brick laying, window frames, carpenter work, lime, sand, and bricks. He furnished all the materials. The contractor did not desire to have the price published at that time, but it is now known that his bid was \$25,000.00.

The mason boss on the job was Evan Callahan. John Briggs and Henry Eisenhauer mixed all the mortar and carried all the brick and stone to the masons on the job. Work progressed steadily. Everything was in readiness for the corner-stone laying August 15, the patronal feast of the Church, the Assumption of the Blessed Virgin Mary.

The Catholic Church holds that Christ is the chief corner-stone of the Church, and that from the beginning the Church was founded upon an immovable rock. In order to give proper accommodation to the people attending the corner-stone laying, there was erected a covered stand in the rear of the

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foundation walls, which were festooned with American flags and greens. In front of the stand were flags surrounding the words "God and our Country," with passages between it and the corner-stone at the northeast corner.

At 2 o'clock, the Perseverance Band appeared, 24 in number, in full dress. There was a large crowd in attendance and the following procession was formed:

Mr. Aaron Allwein, cross bearer, in full regalia of St. Mary's Beneficial Society, carried the gold and silver cross. The younger boys of the school, 89 in number, were escorted by Master Stephen Arnold, marshal. He carried a fine green banner with gilt tassels and an image of the Infant Jesus. Two boys, one on each side of the marshal, carried American flags. Another boy carried a white banner with green edgings upon which was inscribed "Welcome to our Bishop."

St. Mary's Beneficial Association headed by 9 pioneers was in charge of Howard Hoch, captain. These men presented a very fine appearance and received high praise for their marching. They appeared in black trousers, white gloves, black hats, blue shirts, red belts with velvet edging, and a golden cross. On both arm and belt a cross was to be seen, while each man carried a spear with gilt mountings. Then came 60 members of this organization in charge of Philip Seifert as chief marshal. They appeared in black hats with black rosettes upon which was the red cross, black and white gloves and regalia. The regalia was of blue silk with gilt trimmings, with rosette at side and a star, cross, rosette and the words "St. Mary's" on the breast. They carried a banner which on one side was "St. Mary's R. C. B. Association, Lebanon, Pa., organized June 16, 1864"; and on the other, "Sancta Maria Sine Labe Concepta, Ora Pro Nobis." They also carried a fine American flag.

Then came St. Patrick's R. C. Beneficial Association, marshaled by John Lenich and parading 65 men. They carried a beautiful American flag with streamer on which were the dates 1776-1876. They appeared in green regalias,

with gilt fringes, rosettes on side, and star, cross, red, white and blue rosette, and "St. Patrick" on the breast.

The Purgatorial, Archconfraternity, and Rosary Societies paraded 20 men in black dress, with blue ribbons attached to the lapels of the coat. The members of the congregation numbered 100, and were marshaled by Mr. Joseph Bowman. Some of these were Lebanon's most prominent citizens. The Young Men's Sodality, under the marshalship of Frank Seubert, paraded 50 men in black dress, with white ribbons, to which gilt medals were attached.

Both sides of the pavements were crowded from Cumberland Street to the railroad, and upon arrival there of the procession, a countermarch was made and the line halted until the arrival of the special train which was bringing the Bishop and the out-of-town delegation. When it arrived Bishop Shanahan and his attendants were placed in carriages, and the march was taken for the church.

With the arrival of the train, a delegation of 15 of St. Peter's Beneficial Society of Harrisburg, fell into line in the rear of St. Patrick's Society. They carried a fine banner, and on the red field were the German words, "Dir will ich die schlüssel himmelreichs gegen. Du bist Petrus das ist ein fels." Math. xv 18-19, and on the blue field "St. Petrus Society of Harrisburg, instituted on 24th of April, 1862." The banner contained a scriptural scene of the shepherd. The regalias were of dark maroon color, with cross, rosette and "St. Peter" on the breast. The delegation was in charge of Marshal John Peiffer.

Upon arrival at the church, the societies formed within the foundation walls and awaited 4 o'clock, the time appointed for the ceremonies to begin. The Perseverance Band played the "Grand Festival March," an overture and a quickstep during this intermission. Every moment the crowd increased until all available space was occupied, with persons at surrounding windows and housetops overlooking the ground.

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At precisely 4 o'clock, the Rt. Rev. J. F. Shanahan, Bishop of Harrisburg, preceded by a young boy carrying the cross, and two boys carrying lighted wax candles, supported by attendants, appeared at the covered stand. The Bishop was in full pontifical vestments, while in close procession with him appeared the priests in robes appropriate to their relative offices.

The following persons officiated at the corner-stone laying: Rt. Rev. J. F. Shanahan, celebrant; Rev. George Pape, of York, Deacon; Rev. George Bornemann, of Reading, Arch-deacon; Rev. M. McBride, of Harrisburg, Master of Ceremonies; Rev. A. F. Kuhlman, assistant Master of Ceremonies; Rev. C. Koppernagle, of Harrisburg; Rev. Peiper, Columbia; Rev. Russell, Columbia; Rev. McCullough, Harrisburg; Rev. Neufield, Lancaster; Rev. O'Neil, Lykens; Rev. McGovern, Danville; Rev. Koch, Shamokin; Rev. Depman, Pottsville; Rev. Malo, an Indian Missionary; and four ecclesiastical students, M. McKeon, C. Eisenhauer, F. Seubert of Lebanon and Mr. Korvis, of Reading.

Upon arrival at the stand, the ceremony of blessing the water and salt was immediately commenced amid great silence. At the conclusion the procession moved to within the foundation walls, near the eastern wall where a large white wooden cross was erected upon the spot where the altar was to stand. Here the Bishop recited the prescribed prayers and blessed the spot, the attendants repeating the Psalms.

From thence the procession moved to the corner-stone, where the Bishop blessed the stone amid interesting ceremonies in which the priests assisted. The Bishop then took a chair, and the priests kneeling repeated the Psalms.

Bishop Shanahan then approached the corner-stone and amid the great silence deposited the articles into a receptacle using a trowel and hammer, the handles of which were covered with blue ribbon.

The following on parchment in Latin was deposited in the corner-stone:

THE CORNER-STONE LAYING

In the year of salvation, one thousand eight hundred and seventy-six, on the festival of the Assumption of the Mother of Jesus, this cornerstone was laid, Pius IX being chief bishop of the Church of God, in the thirty-first year of his glorious reign.

John McCloskey, Archbishop of New York, being in the second year of his Cardinalate, the first in America, James F. Wood, Archbishop of Philadelphia, being in the second year of his Archepiscopacy over this diocese.

J. F. Shanahan, Bishop of Harrisburg, being in the eighth year of his episcopacy.

A. F. Kuhlman, pastor of this congregation, being in the seventh year of his pastorate.

This is also the centennial year of our National Freedom, U. S. Grant being the President of these United States.

John F. Hartranft being the governor of Pennsylvania.

S. S. Ramsay, being the chief burgess of this Borough of Lebanon.

Then the history of the old church, with a list of its pastors, and finally a list of 80 members who have contributed \$50.00 or more for the new church.

Two copies of Catholic papers; a copy of the *Lebanon Daily Times*, a Centennial medal; a medal of Pius IX; specimens of our money then in circulation. An interesting item to note was the fact that the usual tin or leaden box was not used, but an air-tight glass jar was used instead. Evidently the experience which Father Kuhlman had with the box taken out of the old corner-stone proved a valuable lesson.

After the close of these interesting ceremonies the procession moved to the southwest corner, thence to the northeast along the northern side of the walls to the northeast, thence along the western wall to the corner-stone, where further ceremonies were held, and thence to the pulpit.

After the Perseverance Band played one number, an address in German was delivered by Rev. Kuppernagle of

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Harrisburg. Father Grundner, one of St. Mary's former pastors, had been invited to preach the sermon on this occasion, and had accepted the invitation. However, instead of his former parishioners listening to a discourse by him, they were saddened to hear on that day the announcement of his death which had occurred a few days previously. He was buried the following day in Glen Riddle, Pa.

Father Kuppernagle was a very popular man in Lebanon, and he dwelt upon the meaning of a corner-stone, the idea which is intended to be conveyed by it, and the cause of this large assemblage. He said it was not the laying of the stone only by the trowel in the hands of the Bishop, but the spirit connected with it of Jesus Christ Himself. The Catholic Church was that of Jesus Christ, and described it as the ship in which whoever took sail would land safely beyond on the shining shore.

Every one who had faith and was baptized within the church would be saved while those who believe not would be damned. Those who believed in the chosen Apostles of Christ would be saved, and those who did not would be lost. He especially dwelled upon the necessity of a Church built upon a rock, and on such a one that could not be shaken. God had said, "I will build My Church upon a rock," and the Catholic Church is that rock, while the rest were but the spalls which had split from the rock since its foundation had been laid by Christ Himself.

The Church had not divided, but those who had taken unto themselves to oppose it, like Bismarck in Europe, were but the representative of those who were unbelievers. He held that the Catholic Church was the Holy Church, built upon a rock which had stood for over 1800 years, and was worshipped in every land. God did not say He would stand by His Church in Lebanon, or in America, but everywhere. He mentioned that the congregation here had entered upon the construction of a church on solid rock, and hoped they would dwell in unity until they would have builded it and

entered upon their labors. They had his good wishes, and he earnestly prayed that good may result therefrom to the glory of Jesus Christ.

Bishop Shanahan then arose and amid profound silence delivered the following address:

“Before closing the solemn ceremonies of the laying of the corner-stone of the new church about to be erected, with the benediction which the church of God prescribes, I feel that I am giving myself a great gratification, beloved friends, to address you in a very few words. I feel indeed, in consideration of the intense heat of the day, and the length of time with which you have been standing here, that the briefer my remarks, the more considerate I will be to you.

“No words of mine will ever, beloved friends, show to you the deep interest which I feel for the work now undertaken. You, beloved friends, of this congregation of St. Mary of the Assumption have auspiciously begun your work, for some time long before you in harmony with each other, in earnest with your good pastor, have been making provisions for the work before you. Having undertaken with prudence all together what was to be begun, now that it has come, it has, let us devoutly trust in God, been well undertaken.

“The corner-stone of the new church has been laid; the new church, yet this does not indicate a new parish, it merely tells us of the progress of our holy religion in the old parish, one of the old parishes, I will not say our diocese, but of the old diocese of bygone days; a diocese still continues as the Church continues, and it is all in the blessing of God.

“You have cherished memories of your old church. You saw its venerable walls removed doubtless with regret, still you looked forward, you do now and will look forward with joy to the time when you will be assembled in the aisles of the larger and more beautiful church, when you will kneel before the new sanctuary.

“I congratulate you, beloved friends, for what you have

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done. I appreciate the manner in which you have undertaken this work, and I confidently hope that the spirit which you have thus far manifested will be manifested to the end, and will continue after you have assembled in this, your church. Let it continue to the end of your lives, and may it be perpetuated to those who are to succeed you.

"As I am about to give the solemn benediction, I pray that God's blessing may be upon your work, and may it be upon you and your children. This blessing of God I most earnestly invoke. May it be upon you to the end of your days, and may it at no distant day see yourselves coming before the altar of God in the new church now to be erected under the invocation of the Blessed Virgin.

"The corner-stone of the church which is now laid, is laid on a most auspicious day—this day of the Assumption of the Mother of God. Let us pray not only that the walls of the church may soon be reared aloft, that you may soon see the cross erected on the spire, but that your hearts may be filled with new fervor, and that it may be for the sanctification of your souls. May God bless you here and reward you with a crown of glory in heaven."

At the conclusion Bishop Shanahan pronounced the benediction with the entire congregation kneeling, after which the grand old hymn, the German "Te Deum," "Grosser Goot air loben dick," was intoned by Father Kuhlman. After the hymn the crowd dispersed and St. Patrick's Society headed by the Perseverance Band made a short parade to their hall, and the corner-stone ceremony was over.

The entire program was planned and executed under the direction of the building committee comprised of Father Kuhlman, William Eckenroth, Joseph Bowman and Daniel G. Thompson. Every possible accommodation was provided for the persons assembled and they deserved great credit for the success of the ceremonies. The attendance was close to 2000 persons, and the best of feelings prevailed during the entire time. Father Kuhlman was a popular and able pastor,

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and had the satisfaction of knowing that St. Mary's Church entered most favorably upon its future. Great credit was due to him for the advancement and progress of the work in this parish.

THE NEW CHURCH

THE SOCIAL ACTIVITIES of our good and pious ancestors were not neglected while the church was being built, for we find, that on September 7 a few weeks after the cornerstone ceremony, they held their annual summer picnic at Heilmandale. The train left the Lebanon Valley Railroad Station at 9 o'clock in the morning and everyone was invited to participate. An orchestra composed of thirty musicians furnished music for dancing.

Labor troubles came to Father Kuhlman early in the course of the building. Sometime in September the teamsters who hauled the sandstone from the quarries near Schaefferstown quit work because the contractor refused to pay the prices they demanded for hauling this stone. Many of the stone cutters had to cease work, and some even left town to get work elsewhere. At one time there was not a single undressed stone on the grounds. The work stoppage did not last long and work progressed steadily.

A frame building containing two apartments had been erected on a lot along the railroad, east of Seventh Street. It was designed to be used as a tool shop, and for the purpose of dressing the Ohio Sandstone to be used on the front of the church. A force of seven workmen from Reading did all the cutting of this stone. On September 21, five carloads of stone arrived, each stone weighing about four tons.

On October 11, the cornerstone laid on August 15 was removed because of some defects discovered in it, and placed

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FATHER KUHLMAN

in the rear of the Sanctuary on the northeast corner. A memorial stone was placed in the front wall in place of the original cornerstone with the Latin inscription, "Ad Majorem Dei Gloriam"—"For the Greater Glory of God." The original stone was finally closed on October 11.

The work on the building itself progressed rapidly and contractor Gingrich had it under roof by Christmas of that same year. This was the goal which Father Kuhlman had set. On December 2 a very high hoist was erected by the contractor for the purpose of placing in position the rafters and other heavy timber.

At the Centennial Exhibition in Philadelphia in 1876, there was exhibited in the Art Department a splendid representation of "The Assumption" by France. It was such a grand conception that it attracted the attention of thousands of visitors, one of which was Father Kuhlman.

Upon his arrival home after his visit to Philadelphia, he immediately sought out his influential friends in the parish and explained to them the wonderful statue he saw, and told them how he longed to have it for the new church. They, wishing to hear of his plans, asked him what he would do with it if he had it. He then related to them that he would send it to a New York firm that builds altars and have them fashion the main altar around this statue, and that it would be the most beautiful thing they ever saw. Needless to say, his powers of persuasion overwhelmed his audience and, although it was never revealed by Father Kuhlman, it is believed that Manus Friel was the man who furnished the thousand dollars to purchase this statue.

The statue arrived in Lebanon on December 20, 1876, and those who were privileged to see it marvelled at its beauty. The statue is of natural size, the face denotes perfect purity of expression, and the head covering of blue studded with diamonds presents a picture of admiration. The robe is also of blue enveloping the person, while the extended arms and the body are of natural tint. On either side are

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angels enveloped in clouds, the whole making a grand conception of the religious character it so truly represents. This statue is the same one that is still seen directly above the tabernacle on the main altar.

That Father Kuhlman was well liked is attested by the fact that on December 27 after the Sunday evening services were over, the ladies of the Blessed Virgin Mary's Sodality called on him and presented him with a beautiful cassock and surplice. Miss Helena Levengood, on behalf of the ladies, made a splendid presentation address in which she stated the object of their assembling, and thanked him for the many favors he bestowed on them as their Spiritual Director. Father Kuhlman, after recovering from his surprise, heartily responded to the address and thanked them for their thoughtfulness.

Work on the building progressed steadily, and by the spring of the next year it had been completed enough to hold a bazaar within the building. This was to be an affair of enormous proportions and every member of the parish who could help in any manner was pressed into service. The opening took place on May 14, 1877, and continued for over two weeks winding up with great fanfare on May 31.

During the course of this bazaar there was published a small paper called *The St. Mary's Bazaar; or Pleasant Memories*. This paper kept everyone advised as to the progress of the affair and also what was being offered by the different groups who had tables and wares to sell. It also listed those people of prominence who attended and those who bought or won outstanding gifts.

One of the displays which attracted more attention than any other was the art exhibit. This exhibit was held in a walled-off area in the front of the church where the sacristy now stands, and, to gain admission, a small fee was charged. The pictures and art work displayed were loaned from prominent people in the town and many were of outstanding value. However, the highlight of the whole exhibit was the statue

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of the Assumption of the Blessed Virgin Mary which Father Kuhlman had bought at the Centennial Exhibition the preceding year for the main altar of the church. People stood in awe before this beautiful statue and tried to see in their minds how it would look when finally placed in its permanent place of honor.

Late in the summer of 1877, workmen put the finishing touches on the basement of the new church, and it was almost one year from the time the cornerstone was laid that the first services were held at the new location. All the furnishings of the old church were kept intact in the school building and were now removed to the basement of the church building and erected exactly as they had been in the old church. Many people remarked that they almost thought the old church had been transplanted into a new building. It was here that the congregation attended all church services for the next three years while the work was continuing overhead.

Parish activities were carried on as usual while the building progressed. The work continued at a steady pace, but not any faster than the parishioners furnished Father Kuhlman with the funds. He was an untiring worker, but he also was insistent on the fact that the church would not be finished and saddled with a tremendous debt. The task of completing the building under these conditions took over four years.

It might be well at this point in our story to give many of the details relating to the building operations. This new building was without doubt one of the finest churches in the state. It has a frontage of 69 feet and a length of 139 feet, presenting a facade of a high gable, with a large central doorway, above which is a window 30 feet in height, above which is a canopied niche with a figure of the Blessed Virgin Mary.

The foundations, which are upon solid rock, are built of limestone, the basement upon the flanks and rear are faced



ST. MARY'S SCHOOL CHILDREN, 1877

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with dressed stone of the same up to the main floor, where there is a water table course of Schaefferstown cut stone. The walls above this are built of brick faced with pressed brick and sandstone dressings. The entire front and flanking towers are built of Schaefferstown red sandstone set in broken range work. This stone is of a warm shade contrasting finely with the dressed Ohio stone, which is the material used for the doorway, string courses, window sills and arches. The large doorway in the center is deeply recessed with receding columns of blue marble, with boldly cut bases and capitals of Ohio stone. The side doorways in the towers are of the same stone, with moulded jambs and arches. The interior finish fully equals the external work. The windows were filled out with rich stained glass, the walls and the ceilings finely frescoed. The main altar recess was decorated by three large scriptural subjects. It is well to note here that the windows and the internal decorations were completely changed in the redecoration program for the twenty-fifth anniversary of the dedication.

The pews have walnut ends and trim, and ash seats. All the dark woodwork around the walls and doors are of solid native-grown walnut, and the work on this wood was done in local lumber mills.

Upon each side of the church are towers terminating with octagonal spires one hundred and thirty-two feet high. The general plans consist of a nave with side aisles, and an internal finish of a clerestory, the windows of which receive the light through gables in the roof. The nave and aisles are divided by the arcades of arches supported by beaded and moulded pillars with richly foliated capitals from which the arches spring.

The nave is intersected by transept gables, and a groined ceiling fifty feet in height. The gables contain rich tracery windows producing a very fine effect. The depth of the building from front to the rear of the octagonal recess is one hundred and thirty-seven feet, the width being sixty

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feet. The architectural style is Gothic. The large front window is grounded upon German detail, while the front doorways are of more Modern Gothic distinctive feature.

The fresco work was done by Mr. George Seiling, of Reading, Penna. The rich ultramarine blue which was studded with golden stars attracted the eye at once. However, this blue overhead was not retained when the church was redecorated for the twenty-fifth anniversary of its dedication.

The two very large windows over the transept, one representing the Nativity and the other the Ascension of Our Lord or the beginning and ending of the Saviour's earthly career, were the gifts of Manus Friel. The windows in the body of the church were as follows:

North Side

Sacred Heart of Jesus
(St. Mary's R. C. B. Asso.)
Saint Gerhard
(Memory of Parents of
Fr. Kulhman)
Saint Henry
(Herman Arnold)
Saint Aloysius
(Sodality)
Apostle Saint Philip
(Philip Allwein)

South Side

Immaculate Heart of Mary
(Archconfraternity)
Saint Augustine
(Joseph & Mary Bowman)
Saint Elizabeth
(Elizabeth Arnold)
Guardian Angel
(Sunday School Children)
Apostle Saint James
(Jacob Arnold)

The large bell in the north tower was the gift of Manus Friel. The Ostensorium was the gift of Mrs. Elizabeth Arnold, and the sanctuary bell and cruets were the gift of Mrs. Leah Arnold.

The fourteen Stations of the Cross, Munich compositions, were presented by the members of the congregation. The three magnificent altars cost seven thousand dollars. The main altar is a beautiful specimen of Gothic Art, rising to a height of forty-five feet from the floor of the sanctuary to the cross surmounting the top. The highest niche contains

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a figure of the Sacred Heart of Jesus, with a cherubim on either side immediately below. On either corner, standing under beautiful canopies, are figures of the Apostles of Germany and Ireland, Saint Boniface and Saint Patrick. On either side of the tabernacle, in niches, stand the twelve apostles as a bodyguard to the Holy of Holies. Under the altar table is a representation of the Lamb of God. Resting on either side are the figures of the Fathers of the Church, Saints Ambrose, Augustine, Gregory and Jerome.

The altars were built by Anton Kloster of New York City, and the main altar was purchased by regular contributions of 50 cents monthly by the members of the parish. Mr. William Eckenroth, Sr. presented the six Gothic candlesticks for the main altar. Mr. P. A. Eckenroth gave the two handsome gas standards in the sanctuary, each having sixty lights each. The side altar dedicated to St. Joseph, is a gift of the men of the congregation, while the altar of the Blessed Virgin Mary is a gift of the ladies. The statues are of wood, carved by the altar builder, with few exceptions which are of Munich composition from Bavaria.

The small medallion paintings around the walls of the church near the ceiling of the four Evangelists, Matthew, Mark, Luke and John, also those of Ecce Homo, Mater Dolorosa, St. Francis de Sales, St. Rose of Lima, St. Theresa, St. Ignatius, St. David, St. Cecelia are the gifts of the members of the parish. Besides the bell in the north spire, Manus Friel gave the Sanctuary lamp and a chalice.

The plans for the church were drawn by Mr. Edwin F. Durang, Esq. of Philadelphia, and under his direction the building was successfully carried on to completion. He made regular visits from Philadelphia to check on the progress of the contractor.

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ASSUMPTION STATUE, MAIN ALTAR ST. MARY'S CHURCH

CONSECRATION OF THE CHURCH

THOUGH work on the building was pushed as rapidly as possible, it was not completed until December 15, 1880. On that day amidst great pomp and splendor Bishop Shanahan consecrated to the service of God the magnificent new edifice. The Rt. Rev. William O'Hara, Bishop of Scranton, celebrated the Mass; the Archpriest was Father Koppernagle of Harrisburg; the Deacon was Father Kaul of Lancaster; the Sub-Deacon was Father Koch of Shamokin; and the Master of Ceremonies was Father Grotemeyer of Lancaster. The deacons of honor were Father Berry of the Visitation Church, Philadelphia, and Father Quinn of the Church of the Nativity, Philadelphia. Rev. Ignatius Horstman preached the sermon. Among the visiting clergymen in attendance at this ceremony was Father Adam Christ, who at that time was assistant to Father Kaul in Lancaster, and who less than one year later was destined to become pastor of this parish.

It is said that St. Mary's Church enjoys the happy distinction of being the first church in the United States to be consecrated immediately upon its completion. The solemn consecration of a church implies its absolute freedom from debt.

The announcement, that no one would be admitted into the church until 10:30 A.M., when it was thought that certain rites would be completed, kept many from coming earlier, although, during the early morning the streets and

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ASSUMPTION B.V.M. CHURCH, ABOUT 1900

CONSECRATION OF THE CHURCH

pavements in front of the church were crowded by members of the church, by St. Mary's and St. Patrick's societies and by people of the city and county.

The custom of consecrating a church is ancient, and as early as the fourth century we read of its practice. According to the writings of St. Augustine and of St. Athanasius it is an apostolic practice and differs from the mere blessing of a church in various ways. The ceremony of consecration is more elaborate and is intended to give a clear idea of all that the Son of God endured in order to place upon a firm basis the true Church of which He is the cornerstone.

The consecrator and those for whom the Church is consecrated always fast on the eve of the consecration. On the same eve the consecrator enclosed in a reliquary the relics which are to be put into the altar stone; they are accompanied by an attested certificate. Twelve crosses are also set into the walls of the church at equal distances and a wax candle placed under each one.

At 7:30 o'clock on the morning of the consecration, the consecrator ordered these twelve candles to be lighted. These candles are indicative among other things that the Church in heaven is, after Christ, indebted to the labors of the twelve Apostles and also to show that the walls have been anointed with holy chrism. The consecrator then with all the people left the church, which was closed from the inside by a deacon. The Bishop returned to the Chapel where the relics had been kept during the night surrounded by burning candles, and in pontifical robes went to the principal door of the church. There he sprinkled with holy water himself, the clergy, the people and the walls as high as he could reach, asking God to banish every evil from His house.

On entering the church he said, "Peace be to this house." On reaching the center of the church he intoned the *Veni Creator*, which was continued by the clergy. Meantime the attendants scattered ashes in the form of St. Andrew's cross on the floor of the church. After this ceremony the conse-

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crator prayed that God would visit this place; that He would sanctify and consecrate this church and this altar, to be consecrated to His honor and under the patronage of His Mother under the title of her Assumption into heaven. He then with the end of his crozier wrote on one end of the lines of ashes the letters of the Greek alphabet, and on the other those of the Latin alphabet, in such a way that the first letter of each alphabet pointed to an angle of the church, and the last letter of each to the opposite angles. This was done to remind all that by the Cross the Son of God has united all the people of the earth, previously divided by language, inclination, or sects. The Latin and Greek were the chief languages of the world and they are used to represent all.

The Bishop then placed the relics into the altar-stone and blessed all the linens and vestments that were to be used at the altar. Finally the ceremony of consecration was completed with the singing of Solemn Pontifical Mass.

With the ceremonies of consecration over, Father Kuhlman's dream of ten years was at last realized. The building of the church covered four long years, but he had persisted in his goal that there should be no debt. Many features were to be still undertaken, but they would be accomplished in due time. The old organ, which had been salvaged from the former church, had to suffice until a larger one could be procured. There was no pulpit as yet, but he was content to preach the word of God from the sanctuary, and trust that God in His good time would help him to complete his task.

The arduous task that the building of the church imposed on its devoted pastor proved too great for the strength of Father Kuhlman. Though in the prime and vigor of life, ere the first anniversary of the consecration of the church came around, he was called to the reward bestowed on all good and faithful servants of the Master. He died on November 22, 1881, and lies buried in St. Mary's Cemetery.

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His death brought profound sorrow not only to his beloved flock, but to the community in general, and the public paid tribute to his worth and splendid achievement. Twelve years, his entire life in the priesthood, had seen heroic work accomplished in the spiritual and material life of Lebanon. St. Mary's Church stands as a monument to his unflagging zeal and outstanding ability, his practical sagacity and admirable foresight. *Requiescat in pace!*

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REV. ADAM CHRIST

FATHER ADAM CHRIST

LATE IN OCTOBER in the year of 1881, the Bishop of Harrisburg, seeing that Father Kuhlman was too ill to care for the wants of his parish, sent Father Adam Christ, who was assistant to Father Kaul in Lancaster, to help with the duties in St. Mary's. He arrived in Lebanon on November 1, 1881, the Feast of All Saints. Father Christ was here for less than one month when Father Kuhlman died, and Father Boll of Gettysburg was appointed administrator of the parish and Father Christ returned to Lancaster. However, Father Boll was not happy at Lebanon and before the end of another month had returned to Gettysburg. Father Christ was then appointed pastor of St. Mary's.

Born in Chambersburg, June 3, 1856, Father Christ, upon completion of his preliminary studies in America, made his philosophical and theological studies in the American College, Muenster, Germany. He was ordained a priest by the Bishop of Muenster on his twenty-third birthday, June 3, 1879. Returning to America, his first appointment was assistant pastor of St. Anthony's Church, Lancaster, in September 1879. Two years later he came to Lebanon, having been appointed pastor in charge on November 1, 1881, and irremovable rector in November 1882.

One of Father Christ's first accomplishments was the erection of a memorial to the memory of his beloved predecessor, Father Kuhlman. With the help of some of his outstanding parishioners, he decided to erect a pulpit in the

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new church. This new addition was to match in every respect the Gothic detail so noticeable throughout the building. A drive for funds was started, and in a very short time enough money was collected to proceed with the pulpit. Upon completion of the memorial it was found that more money had been collected than was required to pay for the pulpit, so the balance was expended to purchase the large granite cross over the grave of Father Kuhlman in the center of St. Mary's Cemetery. This thoughtfulness of their beloved former pastor endeared Father Christ in the hearts of the parishioners of St. Mary's. The ensuing years brought growth and prosperity, both spiritual and temporal, to St. Mary's Parish. The material progress of the parish grew to keep pace with the increase of members.

In the year of 1881 when the United States Coast and Geodetic Survey was surveying this part of the country, it was their custom to use as survey points certain objects of a more permanent nature as bench marks. Accordingly one of these marks was placed on the cornerstone of St. Mary's Church. It is described as follows in the report of the U. S. Coast and Geodetic Survey of 1882: "The center of the cross, on a white marble block, built into the front wall of Saint Mary's Catholic Church, at Lebanon, Pennsylvania, at the south side of the southernmost front entrance." This mark is a small line about one-half inch long, and has been identified as bench mark XXVI which was established in 1881 during the progress of the precise leveling from Sandy Hook, New Jersey, to Harrisburg, Pennsylvania. The elevation of this bench mark is 475 feet above sea-level.

The old school building soon proved inadequate to the needs of the children of the parish. Increasing numbers made it imperative that a larger building and a better equipped school be provided for them. Likewise, larger quarters were required for the Sisters who were needed for the increased teaching corps. In 1884 under the direction

of Father Christ the cornerstone of St. Joseph's convent was laid, and the dedication took place in Easter Week of 1885.

Upon completion of the convent, the cornerstone of the school building was laid in the spring of 1886. This building was a large four-room brick structure and was used until the present school building was erected. In 1905 an annex was built, by which two large rooms and a club room for the young men of the parish were added. This school building was described as one of the most complete modern school buildings in this section of Pennsylvania.

The first mission of St. Mary's Parish to be set up as a separate parish was Sacred Heart Church, Cornwall, Pa. Due to the energy and zeal of Father Christ, a beautiful brick church with a seating capacity of two hundred and fifty people was erected in North Cornwall in 1886. The mission became a separate parish in August 1889. Colebrook, now a mission of Cornwall, situated midway between Elizabethtown and Cornwall, was the original location of the Catholic Church in this neighborhood. There still stands the little church built in 1853, where services were held in the pioneer days. The cemetery also is still preserved.

The church, built in 1886, stood on its original site until 1914, when Mr. Lloyd Wolfe secured the present central and beautiful location. By untiring and praiseworthy efforts of Father O'Flynn, the pastor at that time, the church was razed and rebuilt where it now stands, and a new rectory was built.

With the passage of years, the interior of St. Mary's Church began to show signs of deterioration, and Father Christ decided to restore it to its former beauty. After months of planning and labor St. Mary's was ready to celebrate the Silver Jubilee of its consecration. Workmen were on the job night and day until the very day of the Jubilee Celebration. Father Christ, who planned and directed the execution of the work, and to whom the inception of the plans for the jubilee was due, completed all the

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arrangements himself. In his efficient charge the congregation placed all the responsibility of the remodeling of the great church and the preparation for its anniversary.

For months a force of skilled Italian and other foreign artists sent here from Philadelphia worked at repainting and regilding the church interior, the walls, pillars, altars, statuary, railings of the balcony and other parts. The plaster and stone images and statuary were relieved of a quarter of a century of discoloration. The star-studded blue ceiling was replaced with one of plain design more harmonious with the rest of the decorations.

The church was completely rewired by a system of connections which provided for groups of electric lights or single lights, not only on the walls and pillars to afford light to the congregation, but also to illuminate the statuary and ornaments, the full beauty of whose art is not fully revealed except by artificial light. William H. Reinoehl, of the Lebanon Electric Company held the contract for the wiring and electric furnishings. Formerly there had been no electric lights to illumine the statues on the altars.

Another outstanding change accomplished at this time was the removal of the worn carpet in the sanctuary and the aisles of the church. In the sanctuary the entire space was paved with white marble, and the altar steps were also rebuilt with stone. The transept, aisles and vestibule were completely done over in mosaic and terrazzo, which added greatly to the beauty of the improvements.

A bad windstorm had blown out one of the large windows on the side of the church. A close examination of the other windows showed them to be in such a state of deterioration that it would be wise to replace them also. The big north and south transept windows were replaced with new stained glass, each costing \$1,100 and imported from Innsbruck, in the Tyrol, Austria, through metropolitan agents in this country. One of the windows represents the Nativity and is the gift of the family of Anna Greth. The other was

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given by a friend of Manus Friel, a deceased member and most generous supporter of St. Mary's. It represents the Ascension. The other windows were replaced and paid for by societies of the parish and by families in memory of their parents as follows:

<i>North Side</i>	<i>South Side</i>
David (Beneficial Societies)	Jesus at Emmaus (Confraternities)
Joseph (Father Kuhlman)	The Transfiguration (Joseph & Mary Bowman)
Moses (Herman & Elizabeth Arnold)	Sermon on the Mount (Moses & Sarah Arnold)
Abraham (Sodality)	Jesus and Children (Children)
Tobias and the Angel (Philip & Elizabeth Allwein)	Marriage at Cana (Jacob & Catharine Arnold)

The improvements to the church were accomplished at an expenditure of about \$15,000. Architect George I. Lovett of Philadelphia assisted Father Christ in planning and executing the work of renovation.

The evening before the anniversary of the Consecration of the Church was marked with a recital at 8:00 o'clock on the newly remodeled pipe organ in the church. The organ had been rebuilt at great expense. It was a superb musical instrument, equal to the best organ then made. At this recital the new electric illumination was shown to the public for the first time. It displayed in the highest degree the beauty of the artist's brush in the mural decorations. The matchless work of the musicians in the vocal and in the instrumental numbers on the program made the evening memorable to all. Besides St. Mary's organist, Professor James Eckenroth, other outstanding organists of the vicinity participated in the recital. They were Mr. Henry W. Siegrist, Mr. Charles G. DeHuff, and Professor Herbert Old-

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RT. REV. MSGR. ADAM CHRIST, V.F.

ham. Those who took part in the singing were Miss Gertrude Regennas, soprano, and Miss Ella Hill Byrne, alto, of Lancaster; Morris Hall Ware, baritone, of Philadelphia; Walter C. Martz, tenor, of Lebanon; and Professor Benjamin A. MacComsey, violinist, of this city.

A septette composed of Edward Sholly, Joseph Hiester, Charles Harter, George Pence, Luther Speicher, Norman Schaeffer and Walter C. Martz sang the "Ave Maria." The full choir of St. Mary's sang "Unfold Ye Portals," and "Inflammatius." Professor Oldham opened the program with an organ "Fantasie" by Widor. An outstanding part of the evening program was a lecture on Music by Rev. H. Ganss, of Carlisle, an eminent composer of many Masses and of other church music.

The reconsecration took place on Thursday morning December 14, 1905 at 10:00 o'clock, the day on which, twenty-five years before, St. Mary's was first consecrated. It marked an epoch in St. Mary's history as it commemorated the second Pontifical High Mass ever celebrated in Lebanon. The first was the consecration a quarter of a century before. The Pontifical High Mass was celebrated by the Rt. Rev. John W. Shanahan, third bishop of Harrisburg.

All the priests of the diocese were invited to attend the services, and many of them accepted the invitation to be the guests of Father Christ on this occasion. Father Kaul, of Lancaster, Father Christ's former pastor, delivered the sermon in the German language, and no one was better fitted on this occasion, as he was familiar with the congregation, and one who had the warm wishes of the parish.

Among the visiting clergymen were three sons of St. Mary's parish: Father John Thompson, son of Daniel Thompson, Father Aloysius Bleistine and Father James Monahan. Others present were: Rt. Rev. Msgr. J. J. Koch, Vicar General of the diocese of Harrisburg, Rt. Rev. Msgr. Wm. Pieper, Rt. Rev. Msgr. G. L. Benton, Rev. Charles Koch, Rev. Joseph Roken, whose mother was a sister of

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Father Kuhlman, Father James Melchoir, Father John Hollern, Father A. J. Kennedy, Father F. C. Noel, Father A. Feiser, Father A. Mauwese, Father Martin, Father J. Steffey, Father H. R. Roken and Father Foin.

Slovaks came to Lebanon toward the end of the nineteenth century. During the period from 1898 to 1904 the influx was steady. The need for a priest who could administer to them was imperative. Though there was no Slovak priest available, the late Bishop Shanahan determined to send them an English-speaking priest to inaugurate work among them. The Rev. A. J. Kennedy was chosen. He had formerly been an assistant at St. Mary's and knew the situation of the Slovaks from his ministrations to them on former occasions. On October 27, 1905, Father Kennedy came to work among the Slovak people of Lebanon. The first services were held in the basement of St. Mary's Church. Until March 18, 1906, the parish was attended from Cornwall, and in the meantime the erection of a church was undertaken. On September 30, 1906, the cornerstone was laid, Bishop J. W. Shanahan officiating. On July 7, 1907, the church was dedicated under the patronage of the first Slovak Bishops, SS. Cyril and Methodius. Mass was said for the first time in the new church on June 9, 1907.

At the same time the German-Austrian people in East Lebanon presented a similar problem, and in July 1906, Bishop Shanahan sent the Rev. Frederick Wagner to East Lebanon to form a new parish to be called St. Gertrude's. After brief organization, Father Wagner read Holy Mass for his new flock in the basement of St. Mary's Church also. He later received permission from the Bishop to hold services in the Textile Building in the East End of Lebanon. This arrangement was made possible through the kindness of Mr. Samuel Light. Services continued to be held there until the dedication of the church in July 1907. This parish was destined to start two mission churches itself;

Mary Gate of Heaven in Myerstown, and St. Paul's, Annville. The latter was erected as an independent parish in 1928.

With the continued growth of the parish, Father Christ realized that he must make provisions for a larger cemetery. The old cemetery at Second and Chestnut Streets would soon be inadequate for the needs of the parish, so he purchased the balance of the block which consisted of the Dressel Brick Yard in 1910. However, after acquiring this property he was informed by the city officials that the law provided that no new cemetery could be opened within the city limits. This forced him to change his plans, so he laid out his newly acquired property into building lots and sold the entire half block in this manner.

His next task was to find in the surrounding area a suitable burying ground. Mr. George Arnold, one of his prominent parishioners, assisted him in his search. Finally they located a farm northwest of the city which they thought was suitable for their purpose. This farm belonged to the estate of Edward Krall. In 1915 the farm consisting of 116 acres was purchased by Father Christ for \$18,000. Twenty-two acres of this farm were laid out for cemetery purposes in 1916, and the balance was rented to a tenant farmer for the sum of \$500 per year. After two years the tenant farmer purchased the remaining 94 acres for \$17,500. The part kept for the cemetery was paid for by Father Christ personally and the deed for it was turned over to the Holy Cross Cemetery Association of St. Mary's Parish. The first grave was opened in 1917 for Mr. Stephen Allwein.

The Holy Cross Cemetery Association was the idea of Father Christ. He foresaw the inadequate provisions that were made for the perpetuation of the old St. Mary's Cemetery, and he did not want a repetition of this to occur in the new cemetery. SS. Cyril and Methodius' and St. Gertrude's parishes were invited to participate in the developing of this new cemetery, but St. Gertrude's voted in favor of a cemetery of their own. The Board of Directors

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of Holy Cross Cemetery Association consists of the Pastor of the Assumption of the B. V. M. Church as president, the Pastor of SS. Cyril and Methodius' Church as vice president and five other members. The members of the first board were: Father Christ, Father Kennedy, Anthony Horney, Chas. H. Thompson, C. V. Arnold, John F. Loehle, Sr., and John M. Allwein. The Board of Directors are in complete charge of operations and must operate within the income of the Association.

Parish life progressed at a normal pace during this time. At the outbreak of the First World War activities were feverishly carried on at a high pitch. Father Henry B. Strickland, a former priest at St. Mary's, and at that time pastor of Sacred Heart Church, Cornwall, entered the U. S. Army as a Chaplain. One hundred sixty-three men from St. Mary's parish entered the service during this war, six of whom paid the supreme sacrifice and never returned.

On Tuesday morning, May 24, 1921, the parishioners of St. Mary's were shocked to learn that during the night vandals had entered the church and ransacked the tabernacle. The theft was discovered early in the morning by Mr. Jerome Bixler, the sexton, as he made his usual morning rounds and found that many of the doors were open, none of which were forced. It is thought that some person or persons familiar with the workings inside the Catholic Church performed the theft. A check made by the priests of the parish showed the following sacred vessels missing: Two gold and one silver ciboria, two gold and one silver chalices, a gold stand used for Benediction, and one lunette. Some of the vessels belonged to Father Christ and were jewel studded. Father Strickland and Father Topper who were stationed here at this time also suffered some loss.

The most disastrous loss to the Church consisted of the 500 consecrated hosts which had fallen into sacrilegious hands. Some valuable gold and silver candlesticks were included in the loss. No attempt was made to place a value

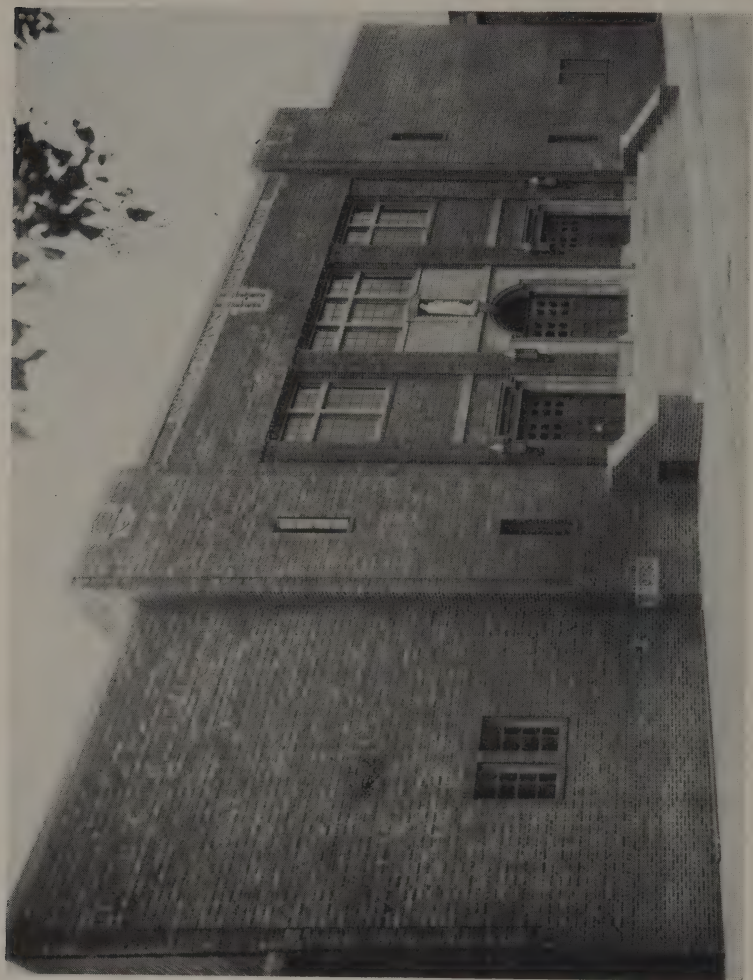
on the vessels that were stolen, as some were gifts presented to the priests and this added to their value. The thieves left no clue. However, the police drew around the eastern part of the state a net to capture them. Local and state police worked on the case but no clue ever led to the capture of the thief. However, they did recover part of the loot. After a diligent search of four weeks they found a bag containing the eight disfigured vessels in a wheat field on the farm of Frank Simmons situated in Annville, a short distance north of the Reading Railroad freight station. They were in such condition after undergoing a process of smelting by which the gold and silver were removed that they were of no further use.

After this disastrous experience, Father Christ had installed in the church the metal vault which is in use at the present time. This vault was of the very latest design and as an added precaution it was connected to an electric burglar-alarm.

In the spring of this same year, the Bishop of the Diocese, the Most Rev. Philip R. McDevitt, wishing to relieve Father Christ of some of the burdens of the large parish, appointed Father Henry B. Strickland as active pastor of The Assumption of the B. V. M. Parish. He retained this position until declining health forced him to go to the southwest in 1928.

The crowning event of Father Christ's priesthood was achieved in October of 1921, when his work was recognized in his appointment as a domestic prelate, with the title of Right Reverend Monsignor by Pope Benedict XV. His investiture took place with great splendor. He was the first priest in Lebanon to receive this honor. The whole city joined with his parishioners in wishing him well in attaining this distinction.

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ST. MARY'S SCHOOL

THE NEW SCHOOL

ONE OF the ambitions of Msgr. Christ's later life was the erection of a school building adequate to meet the needs of the growing parish. For years he cherished the idea. He then secured the cooperation of some of the leading members of the church in providing financial support, to which Father Christ contributed personally the first \$50,000.

With plans for a new school in mind, larger quarters for the teaching staff was a necessity also. Consequently, when the purchase of the new site on Willow Street was made, a plot of ground sufficiently large to permit the erection of an entirely new convent, in addition to the new school, was acquired. A substantial brick residence already erected on the plot was extensively altered and a commodious edition attached. The cost of remodeling and the erection of the addition totaled \$40,000. In the autumn of 1926 the Sisters of St. Joseph moved into their present convent, one of the most beautiful and practical in the entire Diocese of Harrisburg at the time.

The old school building served its purpose until 1926, when the great number of children seeking admission into the parish school, as well as the necessity of making provisions for a Catholic High School, made imperative a newer and larger building capable of providing complete educational facilities for the children of St. Mary's parish. The plot of ground in the rear of the church where the old

ASSUMPTION OF B.V.M. CHURCH

school stood was deemed unsuited for the purpose, so a new site was sought. The most favored location was the plot bounded by Willow, Spring and Liberty Streets; the size of the plot, its proximity to the other parish buildings, and its availability were factors in the choice.

When St. Mary's opened its first parish school in 1859 there were twenty pupils enrolled in the modest building which cost only a few hundred dollars. The present school was erected at a cost of \$300,000 and capable of accommodating seven hundred or eight hundred pupils.

On the feast of St. Patrick, March 17, 1928, ground was broken by Msgr. Christ for the new building. Instead of using the traditional silver spade, the venerable priest mounted the control cab of the steam shovel, and operated it for its first bite into the ground. A loud cheer rose from the assembled crowd as the shovel puffed and dug into the hard ground. The cornerstone was laid on Labor Day, September 3, by the Most Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg. The Rev. Harold E. Keller, Superintendent of Schools of the Diocese, delivered an address.

J. H. Greiner & Co. of Lebanon had the general contract for the erection of the building and the Keystone Engineering Corporation of Lebanon, the electrical work. The building operations moved on so rapidly that it was ready for dedication on June 3, 1929.

June 3, 1929 was a red letter day in St. Mary's parish. It marked a three-fold celebration: Monsignor Christ's seventy-third birthday, his golden anniversary as a priest, and the dedication of his life's dream, St. Mary's new school building. The momentous celebration was opened with Solemn High Mass celebrated by the Rt. Rev. Jubiliarian himself in the presence of Bishop McDevitt and of many priests from this and from other dioceses.

After the Mass the clergy went in procession to the school, which was solemnly dedicated by Bishop McDevitt. The building is 170 by 105 feet, and contains 21 classrooms, an

THE NEW SCHOOL

auditorium which will seat 900 persons, a handsome library, and a fully equipped gymnasium with basketball floor, bowling alleys, shower baths, meeting rooms, and kitchen. The first floor has ten classrooms and is used for the elementary grades of St. Mary's Parish School. The second floor also has ten rooms, with laboratories for chemistry, physics and biology, and facilities for a commercial course. Every modern appliance was installed and the building was pronounced one of the finest parochial schools in the state. It was thought at the time it was dedicated that St. Mary's would not need another school building for many years to come, but time and Almighty God has ways of making mortal predictions go awry. The once roomy school building is now crowded to the walls, and there are many who say a new school should be built to take care of the High School students.

It is a striking coincidence that just as his predecessor, Father Kuhlman, had completed a large building program, and was then called to his heavenly reward, so Monsignor Christ was destined to meet his Maker. Although he had been under the care of a physician, he was able to direct the work of the parish. On Sunday morning, February 2 at 9 o'clock, Miss Jean Roken, the housekeeper, noted a change in the patient's condition. Upon inquiry he assured her that he was feeling all right and declined her suggestion to call a doctor. Greatly alarmed, however, she summoned Father John F. Stanton, assistant rector, who confirmed her suspicion that Monsignor Christ was in a condition of collapse. He in turn summoned his associate, Father Joseph V. Smarsh, and Dr. Charles E. Weyland.

Even before the doctor could reach the bedside, it became apparent that the patient was in a critical condition, and the two priests administered the Sacrament of Extreme Unction. Monsignor Christ passed away peacefully at 9:45 A.M., Sunday, February 2, 1929, shortly after his physician arrived. His housekeeper, Miss Roken, Father Stanton,

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and Father Smarsh were at his bedside when he breathed his last. Although the news of his death shocked the entire community, his close associates knew for some time that the venerable priest was suffering from heart trouble.

Monsignor Christ was one of the best known and most popular clergymen of the region, and Requiem Masses were sung in many parishes of the diocese the following day. St. Mary's parish went into mourning immediately after the announcement was made of the death of their rector. Requiem High Masses were sung every morning until the Funeral Mass on Wednesday morning. His body lay in state in the center aisle of the church from Tuesday afternoon, and a continual guard of honor of Holy Name members stood by his remains until the recitation of the Divine Office on Wednesday morning. At 9 o'clock Wednesday morning all the children of the parish filed in procession past his remains, which had been viewed by thousands of his adult parishioners and citizens of the community. The Divine Office was begun at 10 o'clock and the Solemn High Requiem Mass commenced at 10:30. It was hoped that Father Henry B. Strickland, a former assistant at St. Mary's and a close friend of Msgr. Christ, would be one of the officiating priests. His residence in Arizona on account of bad health prevented his attendance at the Mass.

Monsignor Christ was beloved by his parishioners almost to the point of veneration. He had a big heart, and his generosity made him a friend to those in need. He was a father to many, both spiritually and materially. His beautiful qualities of heart and mind were not shown only to the members of his own parish but extended to many others throughout the community. They were manifested in various acts for the general uplift and prosperity of the city. Because of this, the mourning incident to his death overflowed the bounds of St. Mary's parish as well as of the adjacent Catholic regions which he had such a large part in cultivating, and permeated the entire city and county. There

was a general recognition of the loss of a good man and a splendid citizen.

Monsignor Christ was a member of a prominent family which had furnished three sons to the priesthood and two daughters to religion. Two of these, Msgr. Peter Christ, and a sister, preceded him to their eternal reward, while the third priest, Father Henry Christ of Lancaster, celebrated his brother's Funeral Mass.

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RT. REV. MSGR. JOHN J. LAWLEY, V.F.

FATHER LAWLEY

IN THE MIDST of the worst depression in the history of our country, the Rev. John J. Lawley was called by his bishop to assume the pastorate of St. Mary's Church, Lebanon, then heavily laden with a debt of over \$123,000.00. Father Lawley was born September 30, 1886, in the town of Rexmont, now in the borough of Cornwall. He was the eighth child born of Patrick Lawley and Susan Callahan. He was baptized by Father Christ, and was confirmed in St. Mary's Church by Bishop John Shanahan. The records of his baptism and confirmation are in the files of St. Mary's parish. His father was a railroad construction man and spent many years in the building of the Pennsylvania railroad lines, the Cornwall and Lebanon railroad and the Cornwall railroad.

His early elementary education was received in the parochial school at North Cornwall. He was taught by Sister Xavier of the Sisters of St. Joseph who lived with the Sisters in their convent in Lebanon. The sisters who taught in North Cornwall left Lebanon daily by train to teach this group of sixty children under the pastoral care of Rev. Charles McMonigle and Rev. James Huber. During the depression of 1892-1893 the parochial school was abandoned for financial reasons, and the young John Lawley continued his elementary education in the public school of Rexmont.

Early in his life he became accustomed to hard manual labor, having been employed at the Cornwall Ore Mines for

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a period of six years. Later he held a clerical position in the Cornwall General Store for three years. The ambitions of his childhood and youth were not suppressed. In September 1906, the young man left his home to seek a higher education preparatory to entering the seminary and the priesthood.

Seven years of academic and collegiate courses were spent at St. Vincent College and Seminary at Latrobe, Pa., where he received his A.B. degree. From St. Vincent Seminary the young student was transferred by his Bishop to the Seminary of St. Charles Borromeo at Overbrook, Philadelphia. Here he completed his course in theology and was ordained to the Sacred Orders of Sub-diaconate and Diaconate by Bishop McCort, and on May 27, 1916 to the Sacred Order of Priesthood by the Archbishop of Philadelphia, the Most Rev. Edmund F. Prendergast, D.D.

His first mission was at St. Joseph's parish, Shamokin, Pa. Here he remained nine months as an assistant rector to Rev. Henry Ludes and Rev. Patrick F. Sullivan. As a seminarian Father Lawley had studied the Slovak language, due to the influence of Father A. J. Kennedy who was pastor of Sacred Heart Church, Cornwall, where the Lawley family was a member. As there was a scarcity of priests in the diocese who could speak the Slovak language, Father Lawley was made pastor of St. John the Baptist parish in Mt. Carmel, Pa. Here he labored among his Slovak parishioners for over thirteen years. With only a small bank account and in spite of a heavy debt on the small parish, he undertook the financial burden of his church.

In eight years the parish debt was paid, and new improvements were made on the church property. Upon the death of Monsignor Christ, Father Lawley was chosen by the bishop as pastor of the Assumption of the Blessed Virgin Mary Church in Lebanon. He came to Lebanon and began his official duties on July 5, 1930 and was immediately appointed as permanent pastor.

The new parochial and high school had been completed

the year before, but a heavy debt remained. Although Father Christ had many pledges of financial support from the parishioners, economic conditions had prevented them from meeting their obligations. Improvements and repairs at the church, convent, and rectory, together with some necessary alterations in the new school building, were needed. All these problems faced the new pastor at the outset.

In changing the high school from the two years to the four years course, Father Lawley needed the necessary equipment in order to be accredited by the State Department of Education. Additional classrooms, including the chemical and physics laboratories, library supplies including the proper equipment and educational reference books were needed. All this demanded great financial sacrifice on the part of St. Mary's parish, and when these expenditures were completed the indebtedness was increased to the total amount of \$179, 020.00.

During the years of the depression Father Lawley struggled manfully with the financial affairs of the parish, and it has been told of him that many times he burned the midnight oil and prayed that he might find a way to meet the interest payments when they came due. However, the businesslike resourcefulness which characterized his previous pastorates was put into practice in Lebanon with the result that the school debt was immensely reduced and the debt was finally wiped out in a period of ten years. This indeed was a marvelous record for any man in such trying times.

His keen sense of perfection was manifested early in his pastorate, when he began the gradual modernization of the furnishings in the church. One of his first projects was to improve the lighting in the main body of the church. He had the brackets on the pillars removed and replaced with more efficient fixtures hung from the arches in the ceiling. He also replaced the two large brass standards in the sanctuary with hidden flood-lights which greatly enhanced the beauty of the altars.

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INTERIOR, ASSUMPTION B.V.M. CHURCH

FATHER LAWLEY

Another project which early demanded his attention was the old organ which was over fifty years old and beyond repair. This problem was suddenly solved with the offer of an expensive theatre organ for a mere pittance. After deliberation with a few of his trusted friends he purchased the organ, had all the pipes reworked at the factory, ordered an entirely new console built from native walnut, and installed it in the church.

To commemorate the dedication of the new organ, a recital and choral concert was held on Sunday evening May 19, 1935. Dr. Philip A. Bransbach, organist, and the chanters, boys' choir and men's choir of the Holy Child Church, Philadelphia, Pa. were the artists invited. The church was crowded and all who attended this recital were lavish with the praises of the new organ. Solemn Benediction followed with Father Lawley as celebrant, Father Strickland as deacon, and Father MacPherson as subdeacon.

Other improvements were made. The installation of the public address system in the church, the replacement of the old sanctuary lamp with three new ones inside the sanctuary, and a new liturgical baptismal font were installed within three years. The statues of St. Theresa of the Little Flower and of St. Roch were also bought at this time.

With the beginning of the Second World War in 1941, activities in St. Mary's Church were greatly increased. The proximity of Indiantown Gap brought large numbers of servicemen to Lebanon. In order to provide some means of entertainment for these men, it was found necessary to open a U. S. O. Club in the rooms adjoining the rectory. This club had as its moderator Rev. Robert J. Maher, who was at that time principal of Lebanon Catholic High School. The good work done for the thousands of servicemen who had the pleasure of partaking of the hospitality of the priests and people of St. Mary's parish will long be remembered.

By the time the war was brought to a close the service flag of the parish had 517 blue stars and 17 gold ones. These

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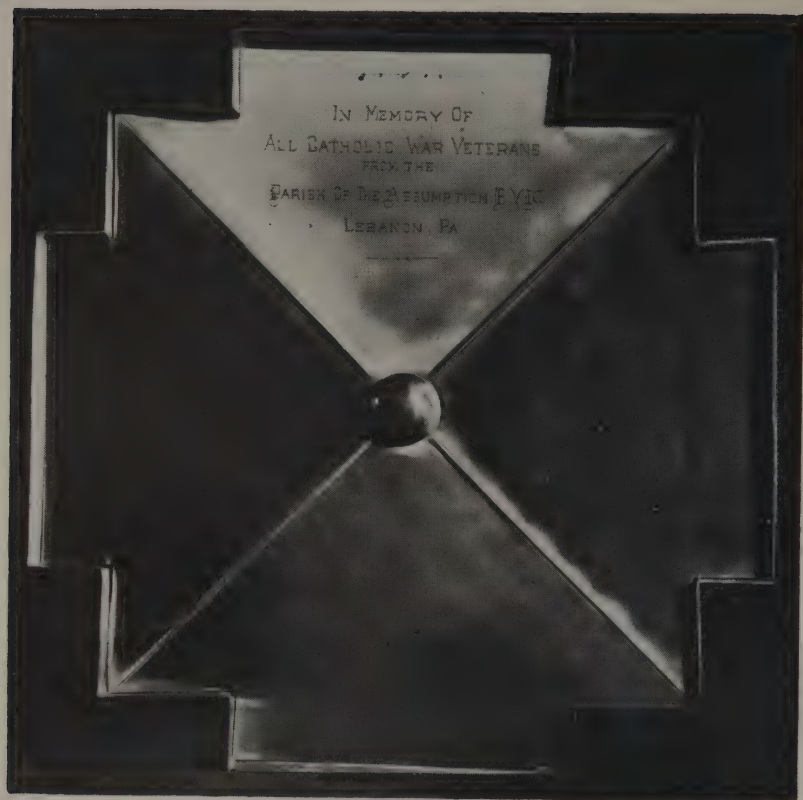
MEMORIAL OSTENSORIUM

men and women were always remembered in the prayers of the parish at the Miraculous Medal Novena devotions every Sunday evening and in the prayers for peace after every Mass. In order to provide a lasting memorial to these people of the parish who willingly gave their time and even their lives for their country, Father Lawley proposed a special drive for old gold. Early in 1947 he announced that he planned to have a new ostensorium designed for the parish as a memorial to the men and women of St. Mary's who served in the armed forces. He proposed the idea of collecting old gold as the most logical way for everyone of the parish to help. This drive lasted for almost a year until a sufficient amount of the precious metal was available. People contributed their worn rings, watches, eye-glass frames, jewelry and many other articles. Many of the rings were set with precious stones, which were used as settings in the sacred vessel. One generous parishioner presented her diamond ring for this cause, and the diamond is now mounted in a cross on the top of the ostensorium.

It was at the Forty Hours' Devotions in 1948 that the people of St. Mary's parish saw for the first time the beautiful memorial ostensorium. This royal throne for the Most High, a masterpiece of the craftsman's art, was made by twelve men, each one performing his skill as one inspired by God. To the people it seemed almost unbelievable that this beautiful vessel was made from the old gold which they had given for this purpose. It was their memorial to the sons, daughters, brothers, sisters and fathers of many of the families of St. Mary's Parish.

With the opening of the Lebanon Veterans' Administration Hospital, the need for a Catholic Chaplain there brought another priest to live at the rectory at St. Mary's. These and other conditions caused Father Lawley to look about for more room for his curates. Accordingly a plan of renovation was set in motion. Rooms were redecorated on the third floor, and others were changed on the second

ASSUMPTION OF B.V.M. CHURCH



MEMORIAL OSTENSORIUM BASE WITH INSCRIPTION

floor. Plans were drawn up for a new parish office in what was formerly St. Joseph's Hall and a new dining room was planned for the priests' house. Since Father Lawley had been suffering from a bad heart, it was deemed advisable to install an elevator in the rectory for his use. With the completion of these operations St. Mary's rectory would be one of the most modern and commodious in the diocese.

In the midst of these repairs Father Lawley received word that his Holiness Pope Pius XII had recognized his work in St. Mary's as outstanding, and had conferred upon him the rank of Domestic Prelate, with the title of Right Reverend Monsignor. This was the supreme moment of his priestly life, and he was invested by the Most Rev. George L. Leech, Bishop of Harrisburg, on October 12, 1948 in the presence of sixty visiting priests from the dioceses of Harrisburg, Brooklyn, Scranton and the Archdiocese of Philadelphia.

Having tasted the sweetest fruits of the priesthood, Monsignor Lawley was soon to be called Home to his Heavenly Father. He had been taken ill with a heart attack in June 1947 while attending a retreat at Mount St. Mary's College, near Emmitsburg, Maryland. Since then he suffered several similar attacks and was hospitalized for a time in a serious condition, but he appeared in a favorable physical condition at the time he was invested in the robes of Monsignor. There were no outward symptoms of a relapse when he retired to his room in the rectory for prayer about 7 o'clock on Thursday evening, October 21, 1948. It was about fifteen minutes later that he telephoned downstairs to the office and asked for a physician. Doctor John F. Loehle arrived promptly, but the attack could not be allayed. He lapsed into an unconscious state and passed away.

Shortly after his death, the big bell in the steeple of St. Mary's Church was tolled 62 times—one for each year of his life. His body lay in state in the center of St. Mary's church from 3:30 P.M. Sunday until the Funeral Mass on

ASSUMPTION OF B.V.M. CHURCH

Monday morning. His beloved parishioners and thousands of his friends in the community viewed his remains. The Solemn Requiem High Mass was widely attended and interment was made in Holy Cross Cemetery.

• II •

FATHER WEAVER

UPON THE DEATH of Monsignor Lawley, the Most Reverend Bishop, George Leech, of the diocese of Harrisburg, appointed Rev. Paul D. Weaver to assume the pastorate of St. Mary's Church. He arrived in Lebanon on November 9, 1948 and immediately began the task of getting acquainted with his parishioners.

Father Weaver is of Pennsylvania Dutch extraction and was born in New Oxford, Adams County, on July 21, 1890, to John Sylvester Weaver and Mary Staub Weaver. He received his early education in the Immaculate Conception Parochial School in New Oxford. After completing the grade school studies there, he went to Mount St. Mary's College for his preparatory work. His philosophical studies were undertaken at St. Charles Borromeo Seminary, Overbrook, Philadelphia, and in 1920 he moved to St. Vincent Seminary, Latrobe, Pa., where he finished his Theological studies in 1924. Having reached the first goal of his life, he was ordained to the Holy Priesthood on June 14, 1924 in St. Patrick's Cathedral, Harrisburg, by the Most Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg.

Father Weaver had established a brilliant career of church leadership after his ordination. His first appointment was temporary assistant pastor of St. Rita's Church, Blue Ridge Summit, Pa. In October 1924 he was assigned as assistant pastor of St. Peter's Church, Mt. Carmel, a post he held until October 1925. Upon the death of the pastor he was

ASSUMPTION OF B.V.M. CHURCH



RT. REV. MSGR. PAUL D. WEAVER, V.F.

appointed pastor and served there faithfully until his transfer to Lebanon.

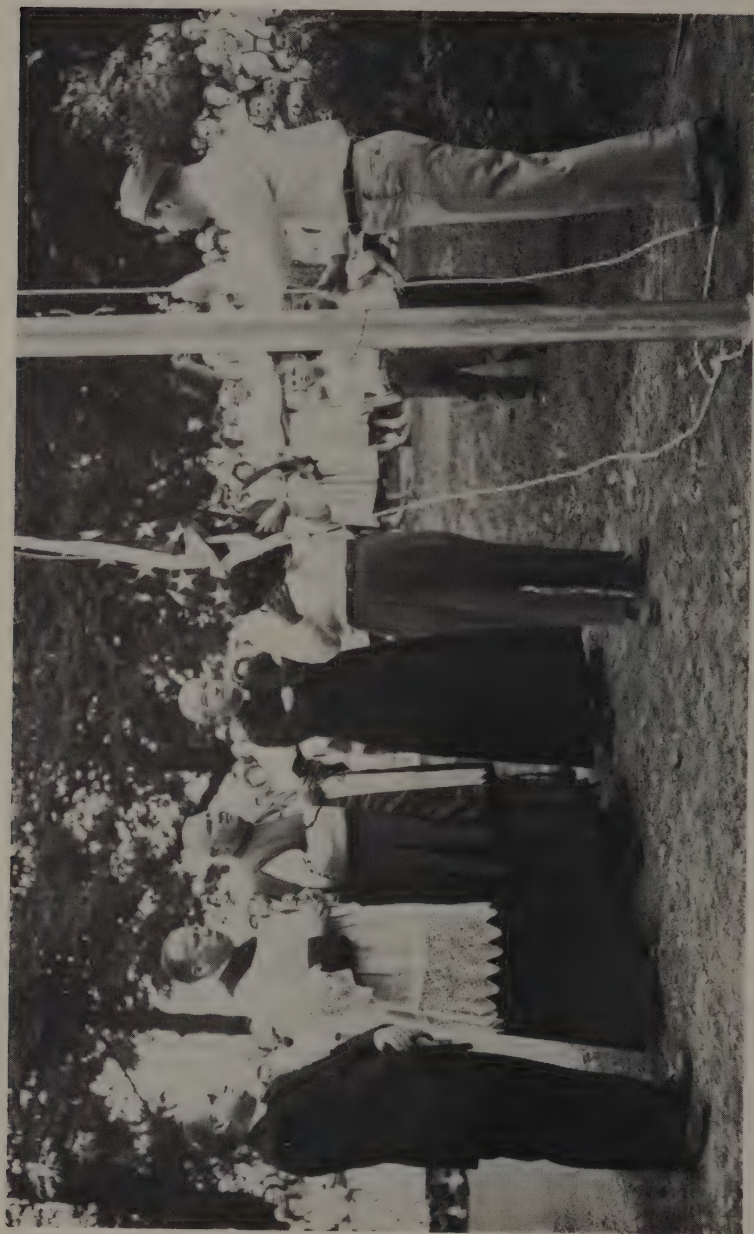
Among his many outstanding activities before coming to Lebanon were his accomplishments in establishing the Northern Regional Holy Name Union in 1937, and his role in organizing and heading the North Branch of the Harrisburg Catholic Forum in the summer of 1943, comprising Mt. Carmel and Shamokin.

He early endeared himself to the people of Lebanon and of his parish by his cheerful disposition and his thoughtfulness for their welfare. One of his first innovations in the parish was the introduction of the Church Bulletin on Sundays to eliminate the reading of long announcements and to give the people the benefit of having a printed program of events for the coming week. One of the new features in the Bulletin was the use of the canonically established name of the parish. It was to be known from this time on as the Assumption of the Blessed Virgin Mary Parish, and the use of St. Mary's was to be used less and less.

The year 1949 turned out to be an important one in the annals of this parish. In June of that year the parishioners joined together in a grand celebration of the twenty-fifth anniversary of their pastor's ordination to the priesthood. On Sunday, June 12, a Solemn High Mass of Jubilee was celebrated by Father Weaver. In the evening there was given in his honor a party and entertainment, at which time he was presented with a generous cash purse, bearing with it the good wishes of all his parishioners.

In less than one month, word was received that His Holiness, Pope Pius XII, in an Audience with Bishop Leech on May 20, had elevated Father Weaver to the rank of Domestic Prelate, with the title of Right Reverend Monsignor. This was indeed an honor to the new pastor, and to those who knew him closely, a well deserved one. It was also announced at the same time that the Holy Father had elevated the Right Rev. Monsignor Peter S. Huegel, Vicar

ASSUMPTION OF B.V.M. CHURCH



FLAG RAISING, ASSUMPTION HILL, AUGUST 15, 1950

General of the Diocese of Harrisburg, to the rank of Prothonotary Apostolic.

The New Monsignor received this announcement with his usual humility. This can be seen from the item which he placed in the Church Bulletin of Sunday, July 3, 1949. He claimed no credit for the honor: "Beloved Parishioners: During the past week, on the recommendation of our Most Reverend Bishop, Our Holy Father, Pope Pius XII, has conferred on me the honor and dignity of Domestic Prelate, with the title of Right Reverend Monsignor. In a spirit of humility and deep feeling of unworthiness, I very gratefully accept this honor for your sake and as a reward for your sterling loyalty to the Bishop and to the church over a long period of time. You indeed deserve it all, for you are a great parish; as for myself, I only want to be your priest, your Spiritual Father, to instruct, to guide, to admonish, to forgive you, to nourish you in the Holy Sacrament of the Altar, to console and comfort you. Along these lines I beg your help. . . . Pray for me."

In 1949 the Bishop of Harrisburg was remodeling the cathedral of the diocese. The various parishes of the diocese made contributions and donations to him for this work. It was thought appropriate by Monsignor Weaver that his parish should present to the Bishop the Crucifix and Candlesticks for the Blessed Virgin Mary's Altar. The societies of the parish were asked for their support in this venture and through their generosity this was accomplished. In return for their gift, the Most Reverend Bishop gave to the Assumption of the B. V. M. parish in Lebanon the throne and throne chairs which had been in the Cathedral as part of the original furnishings. Monsignor Weaver was very proud of this gift, and it now enjoys a prominent place in the sanctuary to be used by the bishop on his visits to Lebanon.

The remodeling program in the Cathedral was completed in the fall of 1949, and Monsignor Weaver was invested with

ASSUMPTION OF B.V.M. CHURCH

the purple robes of his office by his bishop in the first public ceremony after the renovations on September 29. Many of his parishioners and friends were present for this ceremony.

Two important acquisitions of land were also completed during the year of 1949. The first one, primarily a project of the people of the Assumption of the B. V. M. parish, was the purchase of the tract of land known as the Patch property. This land lies between Chestnut and Walnut Streets, between Thirteenth and Fourteenth Streets, and was purchased from the American Legion Post of Lebanon for the sum of \$17,000. The old Patch mansion, formerly the home of Captain Patch of Civil War fame, was extensively remodeled and now serves as a social center for parish affairs, and adjoining this is an athletic field for all kinds of sports and games. The entire property is known as Assumption Hill and the athletic field is called Assumption Field. Monsignor Weaver has many plans in mind for the future development of Assumption Hill.

The other acquisition was a matter of interest to the Catholic people of Lebanon. In December, Monsignor Weaver announced to the growing Catholic population of the city that, by the authorization of the Most Rev. George L. Leech, Bishop of Harrisburg, the Harrisburg Diocese had acquired a tract of land of several acres located in South Lebanon Township, adjoining the city, for a new Catholic Parish. This tract is located along the old Schaefferstown Road, which leads to the Veterans' Administration Hospital from what is known as "Five Points" on Pershing Avenue. It was purchased from Mr. George R. Horst of Iona, and negotiations for the purchase were conducted by Joseph Hill, Lebanon attorney representing the Diocese of Harrisburg. Up to the present time, no name has been assigned to the new parish. Due to the scarcity of building materials and the high cost of construction, no work has been done on this venture.

This brings us to the end of our story. We are making

history every day to appear later in printed form. Monsignor Weaver has made many historic firsts since his arrival in Lebanon. Among them are the first football team at Lebanon Catholic High School in 1949, under the able coaching of Edward Kenefick, and the new Lebanon Catholic High School Band in 1950. These innovations show the progressive spirit of the able pastor of Old St. Mary's Church, and when the time comes to write another chapter to our story, may it abound with the glories of its good pastor and his people.

When a people or a country rehearses its glories of the past or recounts its lustre of the present, it invariably prizes as its most honorable asset its children who have been called to higher things or whose exalted position reflects glory on their native place. Proudly does St. Mary's point to the roster of those who have hearkened to the voice of the Master and have become priests according to the order of Melchisedech or as nuns have laid at the feet of the Spouse of Virgins all that the world holds dear. Fifteen of her sons have been called to the sanctuary of the Most High; and second only to this—her crowning glory—does St. Mary's, Cornelia-like, count as her jewels the girls who have passed from her tutelage into the enclosed garden of the Divine Spouse and, as Brides of Christ, "work the works of God" wherever obedience calls them.

Such is the narrative of St. Mary's Parish. While record is made of material progress, mortal eye cannot see nor pen chronicle the spiritual growth and gain. That it was boundless there is no doubt. But it is known to God alone and

"What is done for God passes not away
Any more than God Himself."

With Divine Benediction upon St. Mary's, may the record of the years to come be even more brilliant than that of the days that have gone by. May a yet more glorious progress

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feature the chronicles that shall be written in the future of the Assumption of the Blessed Virgin Mary Parish, Lebanon, Pennsylvania.

APPENDICES

APPENDIX I

PRIESTS FROM ST. MARY'S

Sons of Assumption of Blessed Virgin Mary Parish who have answered the call of their Master to follow in His footsteps.

Under the pastorate of Right Rev. Msgr. Adam Christ

Rev. Frank Seubert	Ordained 26 June, 1886
Rt. Rev. Msgr. John C. Thompson, V.G.	15 January, 1896
Rev. George Seubert	7 March, 1899
Rev. Aloysius H. Bleistein	9 June, 1900
Rev. James Monahan	1 June, 1901
Rev. Patrick F. Sullivan	18 December, 1909
Rev. Robert Hartnett	29 May, 1920
Rev. Philip A. Liebich	21 May, 1925
Rev. William B. Cavanaugh	14 June, 1930

Under the pastorate of Rt. Rev. Msgr. John J. Lawley

Rev. Cyril J. Allwein	Ordained 15 June, 1935
Rev. Charles F. Murray	22 May, 1937
Rev. Francis M. Mongelluzzi	7 March, 1940
Rev. James M. Coyle	30 May, 1942
Rev. Thomas Simpson	23 December, 1944
Rev. Damian E. McGovern	22 May, 1948

APPENDIX II

PRIESTS WHO SERVED ST. MARY'S

Assistant pastors who served Assumption of B.V.M. Parish.

Under the pastorate of Rev. Aloysius Kuhlman, (none)

Under the pastorate of Rt. Rev. Msgr. Adam Christ

Rev. William J. Burke	Rev. L. S. Baluta
Rev. Charles McMonigle	Rev. W. A. Howard
Rev. C. A. Schlueter	Rev. Joseph Echterling
Rev. Joseph E. Smith	Rev. A. Wittman
Rev. H. H. Kunkel	Rev. William Huygen
Rev. P. P. Hemler	Rev. S. A. Dobinis
Rev. John Tennissen	Rev. F. X. Feeser
Rev. J. F. Simpson	Rev. Francis McHugh
Rev. James A. Huber	Rev. H. B. Strickland
Rev. Charles Koch	Rev. William E. Martin
Rev. E. A. Burhard	Rev. A. L. Topper
Rev. Francis Azbe	Rev. L. J. Yeager
Rev. A. J. Kennedy	Rev. William A. Boyle
Rev. Samuel Milner	Rev. J. C. McGovern
Rev. A. G. Kappes	Rev. John F. Stanton
Rev. James F. Clark	Rev. Joseph A. Smarsh
Rev. J. H. Melchoir	

Under the pastorate of Rt. Rev. Msgr. John J. Lawley

Rev. C. J. Helfrich	Rev. Leonard H. Fullenkamp, C.S.S.P.
Rev. John T. MacPherson	
Rev. James Shaughnessy	Rev. Werner Hemmelgarn, C.S.S.P.
Rev. Thomas Kane	
Rev. Anthony F. Kane	Rev. Joseph Kealey
Rev. Joseph Brown	Rev. Anthony E. Burakowski, O.F.M. CONV.
Rev. James McGrath	
Rev. Robert Maher	Rev. Clarus Lubrich, O.F.M.

Under the pastorate of Rt. Rev. Msgr. Paul D. Weaver

Rev. Matthias E. Siedlecki, J.C.L.

Rev. William A. Boyle

Rev. Frederick R. Bradel

Rev. Robert C. Gribbin

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